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HANDBOOK AND GUIDE

THE WORLD IN BOSTON

America's First Great Missionary Exposition

Mechanics Building

April 24–May 20 1911

PRICE 25 CENTS

THE MASSACHUSETTS SOCIETY FOR THE PREVENTION OF CRUELTY TO CHILDREN

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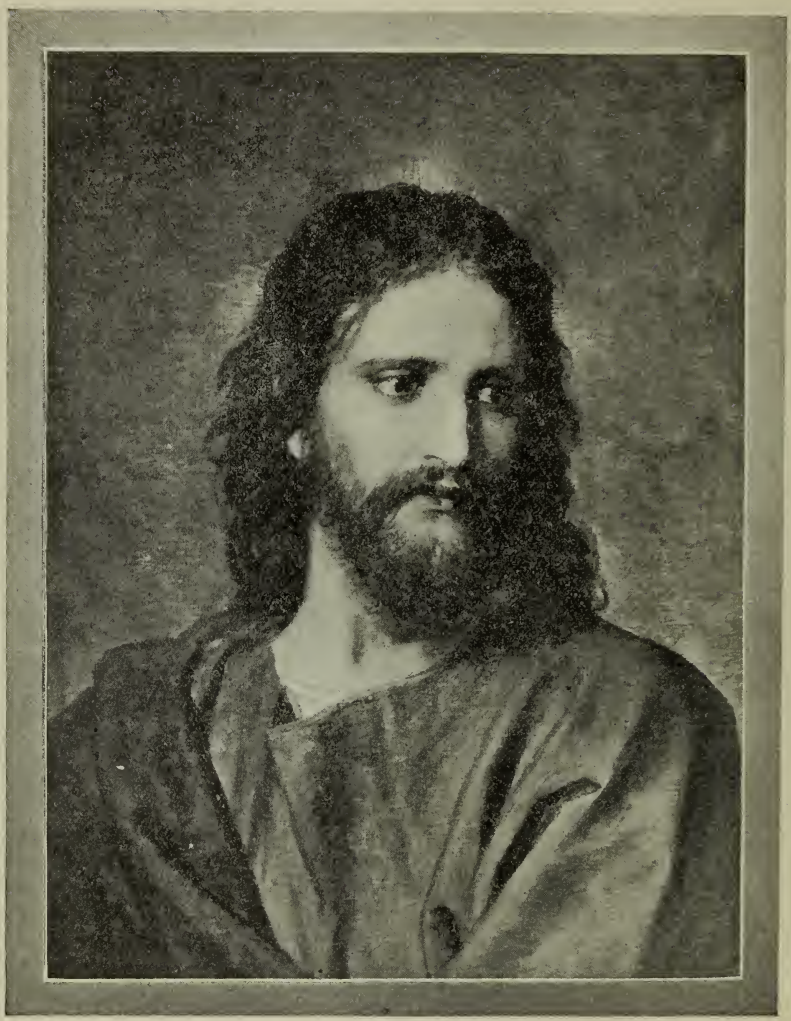
What we need in the Christian Church today is a Revival of the Patriotism of the Kingdom of Heaven. The Commonwealth of Love for which Christ lived and died is world-wide. We cannot love any part of it rightly unless our thoughts and our desires reach out through that part to the Greater Whole to which it belongs. Indifference to Missions is the worst kind of Treason. Enthusiasm for Missions is the measure both of our Faith in Christ and our Love for Man.

HENRY VAN DYKE



HANDBOOK AND GUIDE

—OF—

THE WORLD IN BOSTON

THE FIRST GREAT EXPOSITION IN AMERICA
OF HOME AND FOREIGN MISSIONS

—HELD IN—

MECHANICS BUILDING

APRIL 22—MAY 20
1911

THE WORLD IN BOSTON

There are some caravans laden with rich gems and spices, with all manner of curious and precious things, which only enter Mansoul by way of Eyegate.

Pilgrim's Progress

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SCALE OF FEET

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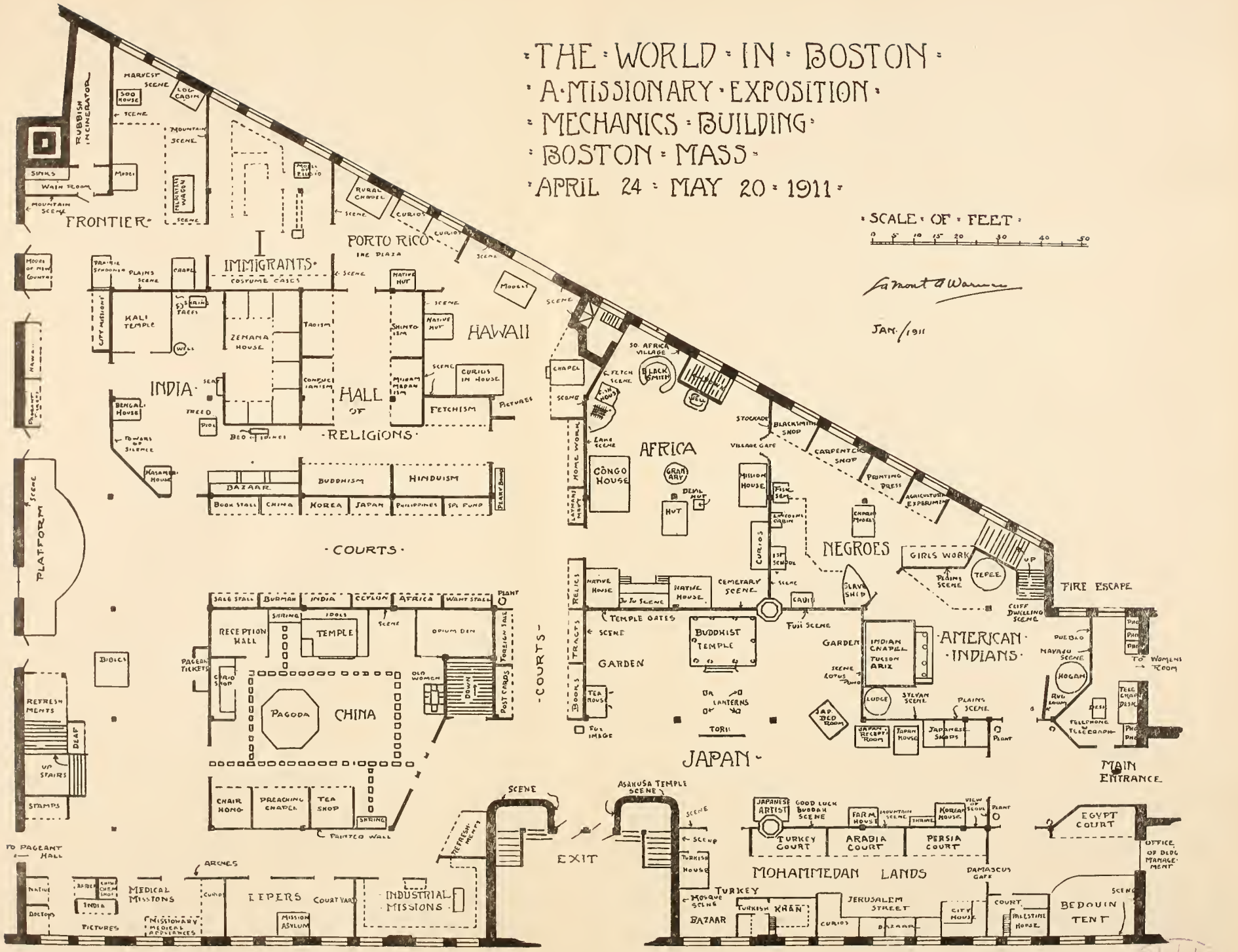
Fairmont & Warren

JAN. 1911

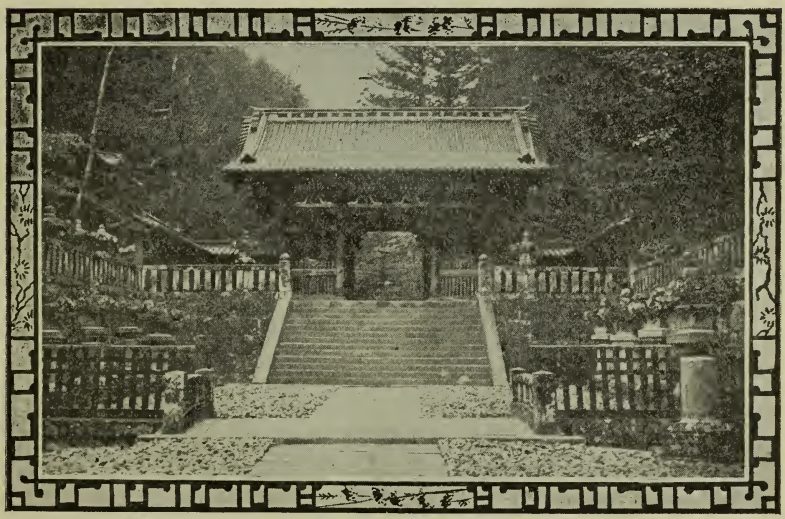


PLAN OF MAIN FLOOR

FOREIGN MISSION LANDS AND WORK

JAPAN SCENE

SINCE travelers who go westward to the Orient touch first at some port of Japan, it is appropriate that the first view of the Exposition should be gained through a typical Japanese street. The effectiveness of the scene is increased by the figures of Japanese men and women moving about and engaged in their various occupations. To



BUDDHIST TEMPLE, JAPAN

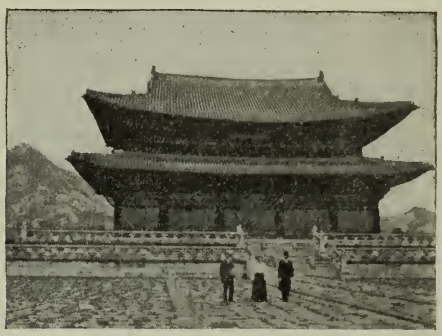
the right and left are houses and other buildings made in exact reproduction of those which may be seen in any Japanese city or village.

It happens, however, that the first house on the left is not Japanese but Korean. That Korea is now a depend-

ency of Japan may give some justification for this situation in the exhibit. Here will be seen Koreans dressed in the national costume. And from them may be learned the story of the Christian movement of the last ten years in Korea, a missionary success probably to be ranked with the spread of the gospel in the first century.

The remainder of the street shows with remarkable realism interesting scenes in the daily life of Japan. To the right are a Japanese house and a tailor shop. On the left is a fisherman's hut, rude but not inartistic. And just beyond is a Japanese artist busily engaged in his painting.

At the end of the street Japan itself opens before us. Passing through the curious torii, a typical feature of Japanese scenery, we find ourselves in a beautiful garden. In the centre stands a fine Shinto temple with its gods and tablets and attendant priests. On either side are massive lanterns. To the left is a tea house, and behind stretches a wonderful vista of almond trees, wisteria, and quiet, shady, walks. Behind is an image of Buddha, "the enlightened one," his passionless features indicative of a religion without hope or comfort Not far away is a shrine erected to the Fox God, who is said to bring good luck. As we draw near the entrace to the temple we may see in the distance the magnificent view to be seen from so many cities of Japan that culminates in the white-capped cone of Fuji Yama. In the foreground is a lotus pond in all the glory of its full bloom. Nor is the scene lacking in life, for here and there are seen the graceful figures of Japanese in native costume. And from them may be learned not only the meaning of the objects and buildings before us, but also



IMPERIAL PALACE, SEOUL, KOREA

something of the modern transformation of Japan in many respects into a western nation and of the Christian forces now at work in the nation.

JAPAN COURT

The Japan Court will be found in the avenue of courts between the China Scene and the Hall of Religions. The Stewards will gladly explain the numerous interesting objects exhibited.

Bibles. The first portion of the Bible to be translated into Japanese was the Gospel of St. Matthew by a Japanese refugee who came under Xavier's influence at Malacca about 1549. Since 1871, when the first Protestant translation was begun, many able scholars have co-operated in the work of translation. All Japanese books begin from what we should call the end, and each column reads downwards, beginning on the right-hand side of the page.

Clothing. The lower classes wear almost entirely cotton clothing, padding the garments in winter with cotton wool. The middle classes wear cotton and silk, and the upper classes usually pure silk. The foot-gear is worthy of special notice. Blue or white socks, divided at the big toe, are worn by all classes and sexes. The object of the division is to suit the native method of slipping on and off the sandals or clogs, the former made of straw, the latter of wood, of various shapes. Of course many Japanese in the cities now wear in part or entirely European dress.

Pillows. These are made of wood with a pad for the neck to rest in. They are constructed in this way in order to avoid disarrangement of the women's hair, which is elaborately dressed once or twice a week. The men use more comfortable pillows, which are stuffed with straw.

Chop-sticks. The ordinary diet in Japan is chiefly vegetarian, consisting of rice and vegetables. Almost every sect of Buddhism forbids taking animal life, which has until recently prevented the use of meat as food. Indeed meat is still disliked by many people. Fish, however, has always

been an exception, and it appears at most meals when people can afford it. Chop-sticks are used in place of knife and fork as in China.

KOREA COURT

Adjoining the Japan Court is the Court containing a collection of articles from Korea, illustrating the life of the people and something of the missionary progress in that country.

CHINA SCENE

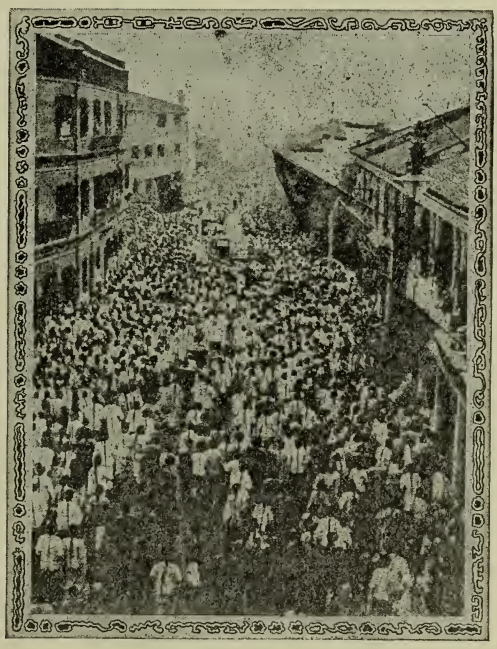
BEYOND the end of the Japanese street is the entrance to the Chinese Scene. We enter through a Chinese gateway, and straightway find ourselves in the heart of a Chinese city. The architecture could hardly be called beautiful, according to our Western standards, but it is strange and interesting. The buildings except the Pagodas are neither imposing or artistic. Queer shop signs hang in front of the dark and dingy shops. Busy Chinese men and women come and go. In the centre the great pagoda dominates the scene.

Beginning at the left we come first to a tea room. The tables are set ,and the proprietor urges all who pass to enter and try his tea. All is in readiness for customers, even to the story teller whose duty it is to entertain them with historical and legendary tales of old China.

Next door is a small room simply furnished, but full of significance. There may be seen only a small table, some benches, and on the walls Scripture cartoons and texts. This is the Preaching Hall, where day by day the Christian preacher tells the gospel story to those who casually enter led only by curiosity, or to those who come with earnest purpose and with open hearts. The population of China is more than four hundred millions. One hundred years of Christian missions there have built up throughout China Christian communities of only a half million people. But with increasing volume there is going forth

from Christian schools and from Preaching Halls like this in hundreds of cities the power that shall rule the new and Christian China.

Beyond the Preaching Hall is shown a Reception Room such as would be found in the home of a Chinese gentleman. It has been constructed so as to be open to the full view of visitors. Its sombre toned furniture is in striking contrast to the bright colored scrolls hanging on the walls, while the Stewards in there picturesque Chinese dress add reality to the scene. The furniture consists of a sideboard, three square tables and six chairs set exactly straight and at right angles with the wall. Round tables or chairs scattered about the room are seldom seen in Chinese guest rooms. The table covers hang in front of the table instead of being on top. A foot warmer, some books, an idol or an ancestral tablet, comprise the rest of the characteristic furnishings. The wall scrolls contain poetic inscriptions. Here from time to time may be seen a Chinese reception with all of its elaborate formality, and sufficiently convincing to any beholder that the Chinese are indeed polite.



STREET SCENE IN SHANGHAI

Nearby is a reminder that none the less we are in a land of idols. The wayside shrine is a reproduction of one of the countless shrines scattered through the country.

And even as we gaze at the unattractive little god enthroned within his shrine, along comes a traveler and prostrating himself before the image seeks a blessing upon the journey he has undertaken.

THE CHURCH AND MARTYR CEMETERY, PAO-TING-FU

Some of the other sections demand small explanation. The Chair Hong is of course the place where the Chinese equivalent of a sedan chair may be hired. A visit with the Stewards stationed here would add considerably to one's knowledge of Chinese methods of transportation.

The Curio Shop is filled with interesting objects of Chinese manufacture which are on Sale. Here may be bought at moderate prices examples of the carved work for which the Chinese are justly famous, beautiful embroideries, ornaments, and all sorts of ingenious nicknacks.

But perhaps our attention is now directed to a group of old ladies who appear to be holding a tea party or picnic in the open. They are seated around an oblong table on which are tea cups, pipes and an idol or two. They are the old women of the town who are too feeble to assist in household duties and who come out into the open to repeat their prayers, indulge in a considerable amount of gossip and pass remarks upon their neighbors. They represent a great class of people whose lives are one long monotonous drudgery from begining to end. Without hope and without God in the world—what a message the Christian Missionary has for htese weary hearts .

The Pagoda is the striking feature of the Chinese Scene. It consists of five stories, and is a reproduction of one of the many similar structures with which China abounds. Here as there it may provide a resting for the weary and

a meeting place for friends. While one waits a Steward will gladly explain its use and meaning.

Last and most signifigant of all is the Buddhist temple with its red roof and curious gables. Do not be misled by the lights inside. These are for the benefit of foreign visitors. In an actual temple they would not be found.

The platform at the end of the temple is filled with images. Standing on the steps are the priests in their long robes and round black caps. They are busy repeating their prayers. By and by a worshipper enters and places a few cash in the hand of one, rings the bell to call the attention of the god to his offerings and prayers, prostrates himself on the ground, burns some incense, places his offerings on the altar and departs. He has no great expectations, but it may be the gods will be favorable and send him good luck. Another comes to consult the fortune teller about his son who is sick. He goes away with a smile on his face, for the omens are favorable. Here we have the worship of the heathen exemplified: man seeking after God if haply he may find him. In the Preaching Hall the message of a God who seeks after man brings renewed hope to many a weary heart.

CHINA COURT

Between the China Scene and the Hall of Religions will be found the China Court, filled with a rare collection of objects. They will illustrate the home life, the manners and customs, the arts and industries, and the religious beliefs and practices of the people, and are well worth careful study. A few of the more notable objects may be noted here.

Chop Sticks. These are known among the Chinese as "nimble boys."

Water-Pipes. Smoking in China is very often done with these complicated devices.

Charcoal brazier for warming hands and feet in cold weather. No fire places or stoves are to be found in the houses.

Wind cap. Very high and cold winds are experienced in North China and a wind cap is a very acceptable article of clothing.

"Golden lily" shoes. illustrating the evils of foot-binding.

Spectacles, worn not to aid the sight but to make a man look wise.

Moustache Comb. In many parts of China men are not supposed to grow a moustache till 40 years has been attained.

Manchu Woman's Shoe. The Manchus are quite a distinct race from the Chinese. Their women do not bind their feet.

Spirit Sword, suspended over the head of the bed to drive away demons.

Door Gods, pasted at the entrance to a house to protect it from evil spirits.

Ancestral Tablets. The worship of the spirits of the dead is at the centre of a Chinaman's religion. This cult is one of the greatest powers antagonistic to the spread of the Gospel.

Goddess of Mercy. A much worshipped diety, known in some parts as "the merciful hearer of men's prayers."

Buddha, representing a religion which has still a strong hold on many millions of the human race.

Temple Bell, used for calling the attention of the gods to the prayers and offerings about to be made.

Lot Sticks, for ascertaining whether the gods are favorably disposed to the prayers of the worshipper.

Many other exhibits might be enumerated, but space does not permit. A visit to this Court will enable one to understand something of the atmosphere in which the missionary carries on his work.

INDIA SCENE

A HINDU TEMPLE

WE enter the Indian Scene by way of a beautiful gate—for India is a land of magnificent buildings and delicate architecture.

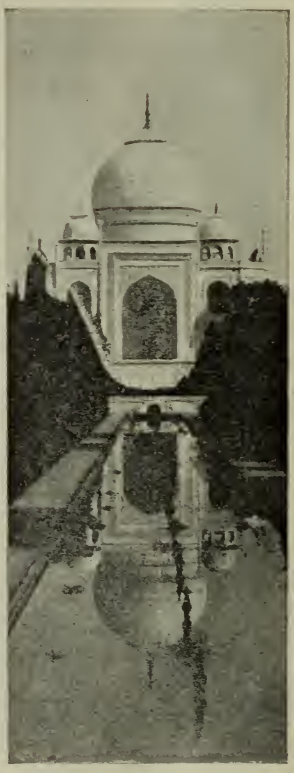
What a varied scene greets our eyes as we stand in the midst of the scene. On the right hand is the Bazaar with its open shops, in front of which stretch gaily colored awning. What would a town be without its bazaar where one may buy everything required by the rich and poor, for luxury or necessity! The grain merchant, the silversmith, the dealer in carved woodwork, the worker in brass, all find a place in the bazaar. Inside the shops are displayed for our benefit the arts and industries of India, and we may buy what we will as a souvenir of our visit to this great land.

Immediately opposite the bazaar we see something which rivets our attention, a piece of board about 5 feet in length with long nails protruding. It has the appearance of an improvished harrow. "What is it?" you ask. It is a fakir's bed of spikes. On this strange couch he may be found reclining at certain hours, ready to receive the homage and offerings of those who would seek his blessing. This is one of India's Holy Men. These ascetics are greatly reverenced by all classes and subsist entirely upon the free will offerings of the devout Hindus. Self-torture in its manifold forms is considered a great act of merit and lifts the perpetrator of the unnatural into a high realm. While he lives he receives the worship of multitudes; when he is dead his tomb may become the shrine for a sacred pilgrimage.

Our attention is next directed to another strange sight—the "Towers of Silence." Visitors to Bombay will doubtless be conversant with these gruesome places where the Parsee dead are left, their bodies becoming the food for the vulture and other carrion eating birds.

Bengal and Kashmir houses afford a study in contrasts

and give a good idea of the manner of house which affords a dwelling place to many millions of our fellow beings. In each dwelling we find the furniture and utensils native to the life of the people, and representatives of Bengali and Kashmiri are found there ready to explain the uses of the various articles. Each dwelling has an appropriate setting so we may gain an accurate idea, as far as local conditions allow, of the actual surroundings of Indian homes.



THE TAJ MAHAL, AGRA

We next direct our steps to the Zenana, or woman's department. No strange man is allowed to enter, but in the Exposition we find that our entrance is not barred, but even welcomed. In India proper we could not under any circumstances be allowed within the walls of a Zenana unless we were Medical Missionaries, and even then our eyes would hardly be allowed to rest upon the inhabitants. What a world of misery is bound up in the "purdah" system of the Hindus. Women, so little esteemed, associated in the minds of the Hindu with every imaginable evil, are carefully kept, as it were, under lock and key. What a life for a human being. From the day of birth to the day of death many of these women do not set foot outside their own apartments. It is the Gospel and spirit of Christ which has given women her rightful place in the world.

The Zenana itself is a plain, unlovely building, a courtyard round which are ranged a number of rooms in which the domestic arrangements of the household are carried on.

Here is a woman grinding corn, there is another sifting rice. Another group are gossiping round the well. While we watch, a visitor is announced. It is the lady Missionary who has come to see a little girl, not long ago an inmate of the Mission School, now betrothed and about to be married at the age of 12. Who knows but a few months may pass and she will be a widow, cursed, despised, buffeted and made the slave of the household. Who can portray the lot of the child widow; it is the most terrible that can befall any human being. (Note: "The Brahmin Wedding" is the most striking illustration of the sorrows of child widowhood ever presented to an American audience).

But let us examine the Zenana more closely.

THE ZENANA

One room is represented in the zenana of a well-to-do Bengali gentleman's house. In such a house each son as he marries would have a similar room provided. These rooms collectively form the zenana, and beyond the inner courtyard into which these open the women never venture on foot. Here they spend their days, shut out from the world, with no hope either for this life or the next. The windows are placed high up, often are barred, and look only into the courtyard. The furnishings should be noted; pictures on the wall of gods and

FAMINE PATIENTS IN A CHRISTIAN HOSPITAL

goddesses, the niche with the household god within, the Shikah or basket hung on the wall to receive the daily offerings of rice to the idols, the grain baskets, the low table, and the bed.

On the verandah is seen the figure of a Hindu child-widow—who was wife only in name and whose boy husband has died. She therefore has been shorn of all ornaments and wears a garment of coarse cloth. By her dress and food she is reminded that she is under the curse of the gods, and very often she is treated as the despised drudge of the household.

We turn from the sad spectacle of India's women to investigate a Hindu temple. It is said that there are more gods than men in this land of idols. However true that

GARO HOMES IN HILLS OF ASSAM

statement may be it is certain that the peoples of this land are almost all given to the worship of idols. The temple we now approach is not a mighty or imposing structure, but it is just such a temple as may be found in any town of Northern India or Bengal. Though it is erected to the Goddess Kali it represents more the religious life of Bengal than of India proper. Kali, the Black Mother, is the most feared and therefore the most ardently worshipped diety in Bengal. She is a bloodthirsty and vengeful creature. Do things go wrong—sickness, death, disaster? Mother Kali is angry; make offerings that her wrath may be turned away. In appearance she is hideous. She is represented in two forms. In her famous temple in Calcutta she is shown with just a head surrounded with a halo of yellow

rays, a long red protruding tongue and great glaring eyes. In this temple thousands of little black goats are slain every year to appease her wrath, for she delights in nothing so much as the sight and smell of blood.

Other images show her as a black figure with four arms, a necklace of skulls, a girdle of human hands, holding in one hand the head of a giant and in the other a knife, dripping with the blood of the giants she has slain. Beneath her feet is the prostrate body of Shiva, her husband. And this is an object of worship!

As we enter the temple we notice the priest with his shaven head and the mark of Shiva on his forehead. On the altar a tray of offerings, close by a conch shell blown to wake the goddess in the morning and to send her to sleep at night. A tom-tom wherewith to add to the general din attendant upon heathen worship. Other implements used in her worship; we have not time to describe. Nor may we inquire too closely into the rites which accompany Kali worship—suffice it to say that there is nothing to lift man up or in any way to minister to his spiritual necessities.

Alongside the temple we find a shrine. It is but a rude place where poor villagers and wayfarers may bow, seeking protection for their crops or success on their journey. The mother brings a sick child, a devotee prostrates himself before the idol and passes on his way. Round the neck of the god hang a few faded flowers, and a bowl of ghi or rice is placed on the ground.

As we take a parting look at the Section we are impressed with the harmony of the whole. Everything fits into everything else and by no other means save by a visit to the country itself should we receive such a correct impression. Again we realize the value of the appeal to the eye and its power to convey lasting impressions.

INDIA COURT

Between the Hall of Religions and the China Scene will be found the India Court. The collection of objects includes the following images and apparatus of worship with many other articles.

OBJECTS OF WORSHIP

Jaggannath. Literally "Lord of the World." A form of Vishnu worship located at an ancient temple in Puri, Orissa. The idol is an ugly, bodiless creature, probably an aboriginal deity of great sanctity, the cult of which was absorbed in Hinduism. His worship is associated with a great annual festival, when the god goes forth on an immense carved car dragged by crowds of enthusiastic worshippers.

Hanuman. The Monkey God, friend and coadjutor of Ram, whom he aided in delivering his wife Sita from the clutches of the demon Ravan, who had carried her captive to the island of Ceylon. Hanuman brought down a great mass of the Himalayan range and pitched it into the sea between India and Ceylon, thus forming a bridge for Ram's army to cross to the rescue of the goddess.

Krishna. The latest of the avatars, or incarnations of Vishnu, and the most popular of the gods of modern India. With Krishna is associated the new Hinduism and also the new theosophical teachings of Mrs. Besant and her followers.

Krishna and Arjun. Arjun is one of the "Five Brothers," ancient heroes of old India. The philosophy of the Vedanta, now the ruling creed of modern India, is associated with Arjun, for it was to him that Krishna is said to have uttered the Bhagavad Gita, which is a poetical statement of the Vedanta philosophy and is sometimes called the Hindu New Testament.

A Goddess. The worship of female deities is very prevalent in India. They are always associated as wives or daughters of the male and supreme deities, and they par-

take of and manifest the qualities of these male deities. They are always depicted as being placed or seated on the left side of their male associates, and hence their worship is called left hand worship.

Buddha. The founder of the great religion Buddhism was a Hindu and a dissenter from Brahminism. He protested chiefly against the iron rules of caste, the priesthood and animal sacrifices.

APPARATUS OF WORSHIP

Devotees' Beads. These are usually seeds of a special plant, and are sometimes called Vishnu's tears. They are used as the Catholic used his rosary, to number the times of repetition of prayers. 108 is a specially sacred number, being a multiple of the sacred multiples of three, that is, three times four times nine. The beads are often used hidden from view in an embroidered prayer bag.

Prayer Wheel. Used only in Buddhist countries. It is an illustration of the degradation of religion. When Buddha revolted against sacrifices and other forms of ceremonial worship, prayer and contemplation took a foremost place. But the denial of the personality of God reduced prayer to formulas and charms and the repetition of these led the way to mechanical devices of all sorts. The prayer wheel contains usually strips of paper or parchment inscribed with the Buddhist formula, "Om mani Padmi om," the actual meaning of which is a matter of dispute, but the frequent repetition of which is said to be of the greatest spiritual benefit. Such wheels are twisted in the hand, whirled round by little wind-mills, swung round by waterfalls, and, enclosed in great drums twisted round by worshippers in the temples.

Bells to summon Spirits. Bells are suspended in all temples before the shrine of the idol, and at every act of worship are solemnly struck by the devotee. For private prayer or worship a smaller bell is similarly used.

Drums. Drums in various forms are used all over India. Every temple of considerable size has its Naubat Khana or band house, and here at stated intervals drums are beaten

and musical instruments played to mark the times of worship. The drum has unusual attraction to the Oriental, and when skilfully played seems to have a peculiar power to excite them to religious enthusiasm.

Devil Dancers' Rattles and Whip. The devil dancer is a devil priest, and claims to have power to control, restrain and incite certain malignant spirits. This he does by means of bodily contortions, discordant noises and cries, incantations and sacrifices. There are no benevolent spirits within the knowledge of the devil worshipper, and all that the devil priest can effect is to restrain from mischief and coerce into quiet these imps of evil. The rattles aid in the music (?) of the incantation; the whip, used on the victims with more or less harshness according to the amount of the offering made, serves to make the spirit depart from his abode to another place or victim.

Incense Stand. Incense is burned in Hindu temples with the very materialistic idea of giving pleasure to the gods. It also serves to stupify the worshippers. It is used as a defense against evil spirits.

Koran Stand. The Koran, the sacred book of the Musselmans, is regarded with the utmost reverence. Its divine origin is the foremost article of the Mohammedan creed, and copies of the book are handled as little as possible, and then only with the utmost reverence and care. The book being placed upon this stand the reader sits cross-legged on the ground before it and repeats aloud in a peculiarly sonorous voice the sacred texts, gently swinging himself backwards and forwards as he does it.

Temple Gong, Conch, Trumpet, Tongs. The gong and the conch are the chief means of calling the attention of the god inside and of the worshipper outside to the devotions of the priest. The conch shell is the Brahmin's trumpet, and the breath of a holy Brahmin passing through the convolutions of this holy shell and resolving into sonorous sound has a peculiarly compelling force. Trumpets form the instruments of the temple bands. Tongs of iron, which is a metal peculiarly inimical to evil spirits, are used for the sacred fires, still occasionally used under the form of

Homa sacrifices. The fire itself is a sacred element and must be tended with an implement of sacred character. Tongs are also used as a rattle of peculiar power in driving away demons.

MISCELLANEOUS

Boots and Slippers. The pious Hindu never wears leather shoes, made as they are from the skin of that most sacred of all animals—the cow. He is content with sandals of wood, kept in place by a wooden peg grasped between the toes. The modern Hindu has to a great extent overcome this prejudice, and uses shoes and slippers of European pattern.

The Mohammedan has always been a shoe wearer and is not sorry in India to show his contempt for the Hindu religion by trampling its most cherished symbol underfoot. Hence one meets with a great variety of shoes and slippers with curved toes, high and depressed heels, of all colors and all patterns of decoration. Their one fault to us is their very precarious mode of attachment. This points to the fact that Hindu and Mohammedan alike regard the shoe as a means of conveying defilement, to be slipped off immediately outside the dwelling, or place of worship.

Necklets, Bracelets and Anklets. A fully dressed Indian lady is literally laden with jewelry. Her dowry usually consist of jewels to wear. The most cherished presents of her husband and friends are jewelled ornaments. In the hair, round the neck, the wrists, the upper arms, thumbs as well as the fingers, ankles and each individual toe, not to omit the nose—all and each has its appropriate ornament of metal and precious stone.

Chuckram Board. Used only in the native states of Travancore and Cochin. The silver coin called a chuckram (literally a wheel or round thing) was a very small coin, round in shape and of small value. 28 1-2 were worth 33 cents in American money. To facilitate the counting of these, boards were prepared each having a fixed number of holes. A handful of coins were strewed on the board which was staken from side to side till each little hole was

filled. The remainder were swept off and the total readily calculated. This small coin is no longer current in Travancore, having been replaced some six years ago by bronze coins of the same value.

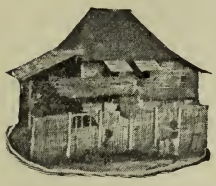
Lamps. The usual illuminant in India is oil, though gas and even electricity are coming into use in the great cities. Until recent years the oils used included all vegetable oils; castor oil in North and Central India and cocoanut oil in the south, were the commonest. But now petroleum oil under its American name kerosene is found all over the country, and from the tin canister in which the oil is transmitted, multitudes of cheap lamps are made. In the temples, however, and in old-fashioned houses, the palm oil lamp still holds the first place. Picturesquely made in heavy brass, it hangs from the ceiling or stands on the floor. The light comes from wicks of twisted cotton lying in the oil.

Guitar. Stringed instruments are of many varieties in India, their plaintive notes being very attractive. The Iktara has but one string—a wire—but accompanies the mendicant wherever he goes, and aids him in his plaintive songs. The prince of Indian musical instruments is the Vina—a guitar of six strings. These are of wire, and the player wears a thimble of tortoise shell or metal to protect the end of his finger. The body of the instrument is often made from a large dried gourd and really wonderful and beautiful effects can be produced by good players.

Pipes and Hookahs. Indians—men and women—are fond of tobacco. The leaf is ground up and mixed with condiments to form a black, sticky and malodorous mass.

This is made up into pellets and placed in the pipe made of burnt clay, which again is attached to the pipe— a wooden bowl and tube which together make up the hookah. The tobacco smoke, produced when burnt charcoal is put into the pipe, is drawn through the water in the bowl and conveyed to the smoker's mouth by the long tube.

BURMA, CEYLON, PHILLIPPINES COURTS



IN the Avenue of Courts leading to the Africa Scene will be found also collections of objects illustrating the life and forms of worship in Burma, the Island of Ceylon, and the Phillippine Islands.

AFRICA SCENE

PASSING through the line of courts between the Japan and China Scenes we find the entrance to the Africa Scene on the right. Africa is such a vast continent that it would be impossible in the limited space at our disposal to represent all the various features of life which are found there. The exhibit has, therefore, been confined mainly to those tracts where American Missions are carrying on their work.

The domestic life of the people will be illustrated by the homes in which they live. The shape and composition of the huts vary. The Congo hut is quite different from the dwelling of the East Coast. Of these huts there will be several models,—the cooking utensils, agricultural instruments, weapons of war and chase will be found in an appropriate setting, and the blacksmith's shop will be sure to attract attention. Here, we find the blacksmith surrounded with his tools and ready to show us how they are used. There, we see the fetish house with some ugly piece of wood carved into the likeness of man, whose duty it is to protect the villagers from all manner of evil. The Congo hut will be furnished with the simple equipment necessary to meet the requirements of the family. The clothing of the African native cannot be described as at all voluminous A belt of monkeys' tails worn by the chief, bark beaten thin, fibre cloth are the principal material from which "dress" is fashioned.

We notice in front of one of the huts a strange collec-

tion of ornaments. They are of all sorts and shapes and sizes; pieces of carved bone, strands of twisted string, armlets of ivory, necklaces of pigs' teeth are all found there. But the article which rivets our attention is a heavy brass collar weighing between twenty and thirty pounds. The question "What is it?" elicits the astonishing reply that it is a much prized ornament worn by the women of the upper Congo. Worn not as a punishment but as an adornment of honor.

If we examine the food pots we shall ascertain that any kind of meat is acceptable for the family stew—from caterpillars to elephants, from rats to crocodiles.

In another Section we see a fine collection of knives and spears, etc., from all parts of Africa. Here is a club from the West Coast, there is a scimitar, there a group of strangely shaped swords from the region of Stanley Falls. An executioner's knife tells of the rough and ready justice meted out to the evil doer or to those who are suspected of evil doing. Spears are of all shapes and sizes. Some are for hurling from a distance, others for hand-to-hand fighting. If only they had tongues what tales of honor and bloodshed these weapons could tell.

We turn from these instruments of bloodshed to the Blacksmith's Shop. It contains an exhibit of unusual interest in the form of a pair of bellows, the like of which was manufactured before any white man ever set foot in Central Africa. By means of this ingenious though rude appliance, the native blacksmith melts and welds and shapes the implements for war and chase. His hut is usually nothing more than a shed, open on all sides. It is a meeting place for news. Here you can generally see a group of men sitting round discussing the topics of the day.

Our eye next lights upon a river scene. Perched high on the branch of a tree sits a patient fisherman. Up there he is above the reach of any curious crocodile who might feel inclined for a meal! On the river we see a canoe party returning from a fishing expedition, well satisfied with the results of their labors.

As our eyes travel round taking in the wonderful re-

production of foliage and landscape, our attention is arrested by a curious looking mound. It is called a Juju.

A Juju is a place to which people go to consult the "oracle" about a dispute or concerning some criminal matter. They go because they believe in the power of the oracle to help them. The Juju represented is the famous one at Awka, which was visited by hundreds of people year by year. It consisted of an open glade, from which led a narrow defile sloping downwards. At the bottom of the incline the earth was thrown out into a semi-circular bank. If a human sacrifice was required the victim was blindfolded and made to walk backwards down the incline until he came to a block of wood placed across the path; he then tripped up, and a priest standing by would club him to death. The voice of the "oracle" was produced by the priest speaking into an earthenware bowl. The actual bowl used at Awka, and some of the nails which were put into the tree to record the deaths of victims are shown. Could a more forcible illustration be given of the strength of the superstitions of the heathen.

MISSION HOUSE, IKOKO

There is one Section which we have not mentioned, that is the Mission House. It is not elaborate nor beautiful, but it stands for the right, shedding bright rays of truth and righteousness across the dark sea of heathenism. It is a simple structure with veranda running all around, with cool dark rooms opening one into the other. Pictures of the home land on the wall, writing desk, sewing machine, all go to give a true touch of home. Missionaries have been accused of living in comfort,

nay, in luxury. A visit to the African Section will help to make plain the absoute necessity of providing everything for the missionary whereby his time and strength, both of mind and body, may be preserved for the great task to which he has put his hand. What an object lesson the Mission House has been to the mind of the native, teaching him the meaning of the word "home." And one result of this simple missionary home is manifest in the improved houses which the natives build in imitation and the better sanitary conditions which the missionary introduces.

PUPILS THATCHING SCHOOLHOUSE ROOF, IKOKO

And how does the missionary work amongst these dark skinned people? Even as we ask the question a sudden commotion is heard, the inhabitants of the village are showing signs of excitement. Ah! who is this in such hideous garb? It is the witch-doctor. What brings him to the village? A child has fallen sick, and he has been called in to cast out the spirit of sickness. The sick child is brought out and laid on the ground. The witch-doctor approaches. He sits down beside the body and begins to consult his charms. He mutters strange words, makes

marks upon the body, works himself up into a frenzy and finally goes away after receiving his fee. Does the child recover? No, he rather gets worse. By and by a missionary doctor appears upon the scene. He gives medicine and by careful nursing saves his life. What is the result? Everlasting gratitude manifested in the eagerness to have a teacher come to the village, a willingness to hear the words of this wonder worker. In this way does the hand of the medical missionary open the closed door to the heart of heathendom.

Our visit to the African Scene will not have been in vain if we have learned two lessons—the darkness of dark Africa, and the power of the Gospel to chase away the darkness and in its place give joy and gladness. Africa is still a Dark Continent, but the Sun of Righteousness has risen with healing in his wings.

AFRICA COURT

To the right of the entrance to the Africa Scene is the Africa Court. This Court will be full of interest to the visitor. It offers a wonderful illustration of the working of the savage mind, of the superstitions and cruelties arising from lack of knowledge of God. The following are some of the articles to be found in the Court.

Charms. These are everywhere in Africa, and compass everything despicable and dirty. They are often contained in small bags made of snake skin or native leather, or composed of horns filled with "medicine." They are credited with far reaching powers. They form the first dress of babies, are worn on the neck or arms of adults, are affixed to or smeared on the centre post of the hut, sprinkled on the threshold, lodged in the fence of the cattle Kraal or planted in or near new villages.

Fetishes are of any and every material, similitudes or non-similitudes, ranging from some weirdly-shaped stick to a crucifix of the 15th century. They are objects in which spirits, mostly evil, or at least mischievous, are supposed to dwell.

Masks, used by devil dancers and medicine men, fit symbols of a hideous religion.

Rain making used to be a profession. Operations were carried on in a small enclosure set apart for the purpose and enclosed by a fence of bushes of a particular thorn. In one corner was a hearth for altar; pots containing medicine, kept clean and standing along one side; parts of a slaughtered black sheep or goat burned on the altar or hearth, together with bits of certain wood or herbs as incense, all supposed to have an influence on the clouds.

Spears. Each tribe has its own fashion, large blades, small blades, barbed blades. They were thrown or used for stabbing; guns are now everywhere taking their place.

Shields are made of the hardened skin of animals, wild or domestic, of wood and of basket work. Large shields are used in war, small shields as umbrellas or parasols.

Executioner's Knife from the Congo, beautiful and ghastly, illustrative of skill and cruelty.

Slave Shackles of Iron. A "taming stick" of a forked branch of a tree to contain the slave's neck, and a wooden shackle to bind the ankles are shown in full-sized models.

Dress in Africa is very scanty, even to the vanishing point; children wear nothing as a rule. Two men's dresses of skin, a little girl's dress of fringe the size of the palm of the hand, and an adult girl's dress of "leather laces," odorous from afar, from Matebele Land are shown. Other dresses are fashioned of bark cloth and of grass. European materials are often ruined by lack of washing.

Headdresses are anything; a pamphlet, a baby-zebra's head and ears, feathers, quills, anything!

Hats are generally de trop in Africa, but certain peoples affect them, e. g. the Be-Chuana, whose women wear hats made of plaited grass. A woman's fur cap from the same district is worth careful examination for the workmanship's sake. It is sewed by men.

Tobacco. The leaves are pounded in a stamping block, hence the shape of the loaf.

Pipes for tobacco smoking are an importation with

many imitations; for "dahha" (Indian hemp) smoking, a kind of hookah is made and the smoke passed through water. Victims of "dahha" soon become useless.

Pocket handkerchiefs. The African has no clothes to speak of, and therefore no pockets; but he carries his handkerchief tied round his neck and uses it to scrape his swarthy brow.

Drums are made from the hollowed trunks of trees, the open ends being covered with skin tightly strained. They are necessary in the dance, in war alarms, and in certain religious rites; and in the hands of skilled native drummers are to be feared, but not despised.

Pianos are arrangements of iron tongues, actuated by the thumbs while the body of the instrument is grasped by the palms and fingers. They are often placed in or upon empty calabashes in order to add resonance.

Money is represented by sofi, cowry shells, rods and beads.

Hoes are the plough and spade of Africa and are various in size and shape, according to tribe and purpose. They are the woman's tool, the needle the man's. Kaffir corn, pumpkins, sweet reed, beans, ground nuts, rice and sweet potatoes are the main crops in the cultivation of which the hoe is used.

Baskets of grass and cane, plain and ornamental, used for carrying and storing, in various sizes and shapes; for drinking, closely plaited and often ornamental, quite "beer-tight" or "sour milk tight." Very skilful manipulation is needed in their use to produce any good results; in the hands of native women the grain seems to separate itself from the husk, etc., which is then with a cunning jerk tossed out.

MOHAMMEDAN LANDS SCENE

KURDISH CHIEF

AT the left of the entrance to the Exposition are found the Scene and Courts presenting life and missionary work in the Mohammedan Lands. The significance of the section of the World in Boston will be understood when we remember that approximately one out of every seven of the inhabitants of the world owns allegiance to the prophet Mohammed, the founder of the faith most strongly opposed to Christianity. Five times a day the devout Moslem, whether on the sands of Sahara or on the snows of Russia, on an ocean steamer in the Mediterranean or on a railway platform in India, performs his ablutions, spreads his prayer carpet, and facing towards the holy city, Mecca, repeats his prayers. Whether his native tongue is that of the Phillippine Island or of the west coast of Africa, his prayers must be in Arabic, the sacred language of Islam.

The Sultan of Turkey, political ruler of only 17,000,000 Moslems is the spiritual sovereign of more than 200,000,000 of whom 160,000,000 are under the political domination of Christian rulers.

The Mohammedan Scenes represent life in Arabia, Palestine and Turkey. They will be of especial interest to all Bible students. At the left of the entrance may be seen first a Bedouin tent.

Bedouin Tent. The Bedouin tent, or house of hair, is the dwelling place of thousands of the nomadic descendants of Ishmael. The tents are made of a mixture of goats', sheeps' and camels' hair and are usually dyed black. The tent cloth shrinks when wet and so becomes waterproof.

Often a Bedouin girl makes her tent before she marries and so furnishes her husband his future dwelling-place. Each tent is divided into at least two apartments so that

the women may be secluded. When the Bedouins wish to search for better pasture the women pull up stakes and pack the few household goods, and when the better pasture is found the men lie down to smoke while the women set up the tents.

The furniture is of the simplest. Curtains or rugs separating the apartments and also covering the ground, wheat-sacks, pack saddles upon which the sheikh and his guests recline, water skins, a few copper dishes, a hand mill, a coffee-mortar, and coffee-pot—these are among the few necessities of the Arab's housekeeping when his house is a tent. The visitor will see the dwellers in tents dressed in Bedouin costume, busy about their daily duties.

Palestine Houses. The Bethany Home gives the visitor an idea of the dwelling place of the common people. It has a flat roof approached by stairs on the outside of the house. The arrangement for animals, the furniture of an ordinary house, and the manner of living are displayed in this cottage. The Rich Man's House, which usually contains more rooms, is not in a separate quarter of the city, but often close to a humble cottage. Here will be shown the brass jug and basin, which the servant of the house brings forward for the washing of hands and feet, also other furnishings and customs of the people.

Street Scene. David Street, Jerusalem, will be entered by the Jaffa gate. Much of the life of an Oriental town centers around the city gate. In the street are five shops where samples of native industry such as olive wood work, mother of pearl and Hebron glass will be displayed. Here are also stalls containing curios illustrating domestic, social, and agricultural life, and the religion of the people.

Rock Tomb. Here is the tomb with the rolling-stone, which will call to mind and illustrate the familiar scene of the Resurrection morning. Tombs like this are found today in Jerusalem.

Tabernacle. In another part of the building will be found a model of the tabernacle. Visitors should not fail to visit this exhibit to which an admission of five cents will be charged.

Turkish Khan. Throughout the "Turkish Empire," in large towns and small villages, the khans or inns are found. They vary in many respects but they have many points in common, Baedeker's Guide wisely advises the traveler never to resort to the khans except as an absolute necessity, because they swarm with fleas and other vermin. But touring missionaries are often obliged to seek these places of shelter even though they do not find much rest during the night.

ARAB TYPES

You enter the khan by a passage way which leads into a court where all the animals and wagons are kept. Often the feet of the animals sink in the mire of the courtyard. Opening off this court, on the first and second floors are rooms for the travelers. Floors and walls are usually of mud. A carpet is spread on the floor, a raised platform extends across one end, a low table is ready for the tray on which the meal is served, and a brazier with charcoal is ready to prepare the coffee and give a little warmth. The wise traveler carries his own bedding and selects a room bare of furniture and carpets.

The Khanji, or inn-keeper, will prepare and sell Turkish coffee to all visitors who desire it. The visitor will see the Turkish travelers arriving and departing; he may watch them as they partake of their evening meal, and he may listen to the missionary as he enters into conversation with other guests. Young Turks, soldiers, muleteers, Turkish women, American missionaries and native Christian workers—all these will be found at different times in the khan.

Bazaar. Every considerable Turkish town has its bazaar, a sort of arcade, a stone structure, open at both ends, a narrow alley or street running through it, covered with an arched roof. This covered street on both sides is lined with shops in which the buyers can purchase everthing from butter to real estate. Each shop is open to the street. On a raised platform the keeper sits cross-legged.

Buyers and sellers are alike keen at bargains. So the visitor will see and hear the sharp discussions and heated arguments as the price of the seller is gradually lowered until it meets the gradually raised offer of the buyer.

Turkish House. The houses are made of stone, sun-dried brick or mud. Moslem houses of the better class have a harem, or woman's apartment, which no male guest ever enters. Poorer families have only one room. As you enter, a low fence separates the door from the main room. In the passage-way are boxes or closets which contain the family stores. Here also is the place where the caller leaves his shoes.

At one end of the room is the fire-place where all the cooking is done. On the sides are heavy mats on which cushions are placed. Here the host and his guests sit to drink their coffee and smoke. Here, too, the men of the house spread their mats and sleep.

Frequently the cattle, most valued possessions, are kept in a room adjoining the house. Even the houses of the

MARSOVAN HOSPITAL WARD

well-to-do have very little furniture, except in cities like Constantinople, where the wealthy Turk furnishes his house, as he dresses, in European style.

In the Mohammedan section will be found also pictures of the mosque and other illustrations to make more real the social and religious life of the people. From time to time talks will be given by missionaries from these lands

and there will be various impersonations in the scenes described. As the visitor passes from this part of the Exposition, he will carry with him an impression of the great need of the Moslem world for that which Christianity and Christian civilization has to offer. May he now and in the days to come offer this prayer of intercession: "O God, to whom the Moslem world bows in homage five times daily, look in mercy upon its peoples, and reveal to them Thy Christ."

MOHAMMEDAN LANDS COURTS

Opposite the scene described above are four Courts, each containing a collection of articles giving even clearer insight in the life of four great Mohammedan countries. **Egypt,** now under English rule; **Persia,** an independent state; **Arabia,** the original home of the Mohammedan faith, and **Turkey** are thus presented.

METHODS OF FOREIGN MISSIONARY WORK

EDUCATIONAL MISSIONS

THE Educational Missions Section of The World in Boston occupies the gallery of Exhibition Hall. The main entrance to this gallery is from the foyer of the second floor of Mechanics Hall on the Huntington Avenue side. Other entrances open from the balcony of Grand Hall where the pageant is held. The gallery surrounds an open light well from which one may look below into China Town on the first floor. The tall pagoda of China Town rises in this open well to a height above the gallery floor. In general the gallery space will be devoted to an exhibit of school work, both native and Christian among the Mohammedans, Koreans, Chinese, Indians, Burmese, Africans, South Sea Islanders, Japanese, Alaskan and American Indians. An effort will be made to show the bold contrast between the old education and the new. The native schools in non-Christian lands have always had more or less a religious significance. Their inadequacy to meet the needs of the individual, is at once apparent when set over against the modern methods and equipment of Christian schools, introduced and maintained by missionaries.

Beginning with the entrance to the gallery from the foyer on the Huntington Avenue side, the scenes of the various countries are in the order described below:

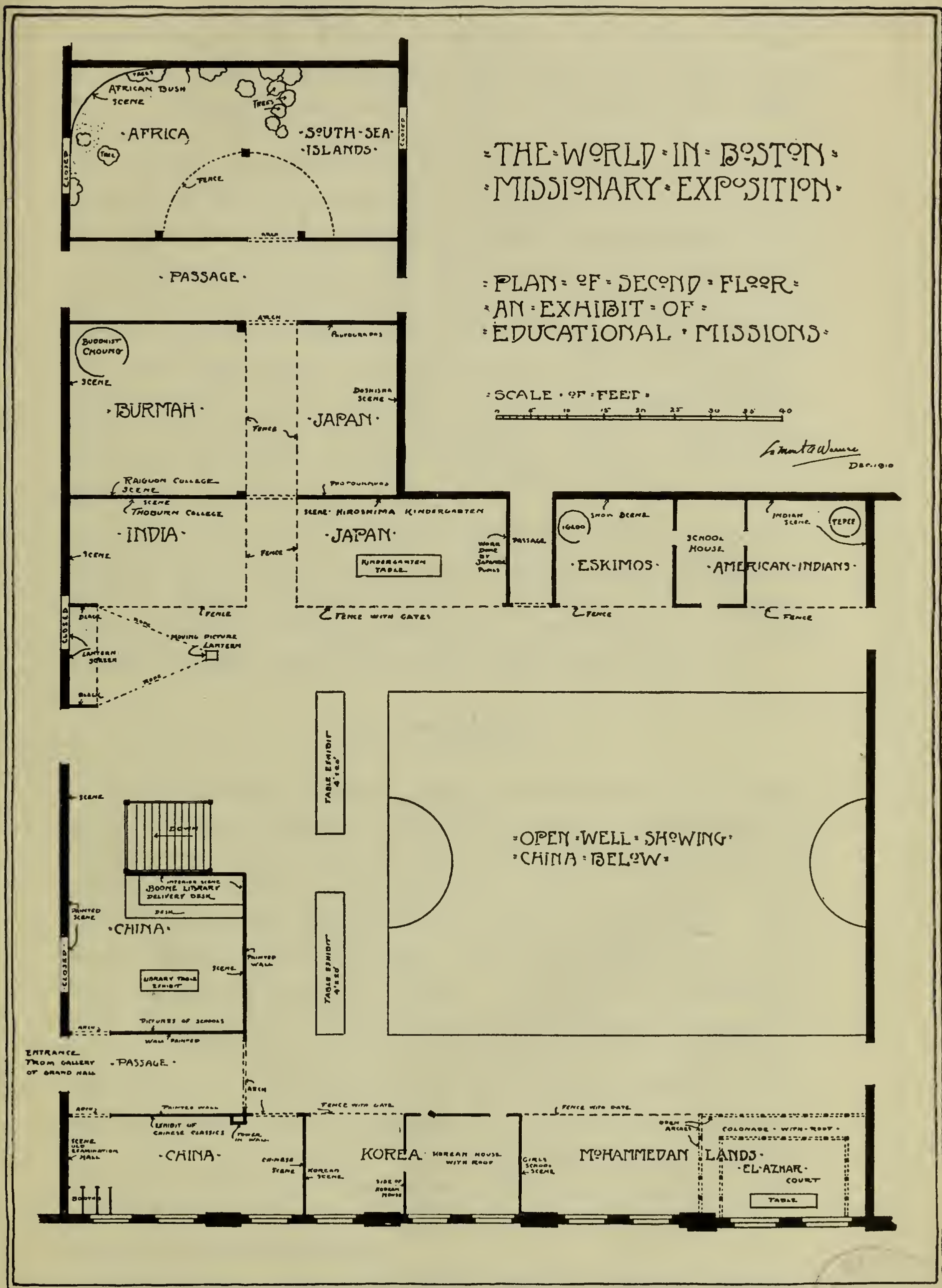
I. MOHAMMEDAN LANDS

The visitors having entered the gallery from the foyer finds himself at the entrance of the representation of El Azhar in Cairo, Egypt. El Azhar is the largest and most

international school of Moslem theology in the world. It was founded in 969 A. D., was converted into a university about twenty years later, and has therefore lasted for over nine hundred years. It has been embellished and endowed by succeeding Caliphs, Sultans and Khedives until now it contains over ten thousand students with two hundred and fifty professors on its staff. Mohammedan students attend this university from as far north as Omsk in Siberia, as far south as Zanzibar, as far east as Calcutta, and as far west as Fulah Town in Sierre Leone.

THE INTERNATIONAL COLLEGE, SMYRNA

The entrance to El Azhar is a large porch which leads to an immense central court which is open to the sky, the breeze and the birds. On the pavement of this court squatting in groups are hundreds of turbaned students, some studying aloud, some reading aloud, some listening to the professor, who also squats, some eating their frugal meals, some mending their clothes and some merely chanting. There is a general carrier of drinking-water making his rounds among the serried ranks calling out "For who ever is thirsty here is water from God." The students are all men and they are of all ages from mere boys to gray-haired scholars. Among the first tasks for the boy, is the



THE WORLD IN BOSTON
MISSIONARY EXPOSITION
PLAN OF SECOND FLOOR
AN EXHIBIT OF
EDUCATIONAL MISSIONS
SCALE OF FEET
AFRICA
AFRICAN BUSH SCENE
SOUTH SEA ISLANDS
FENCE
CLOSED
PASSAGE
ARCH
BUDDHIST CHOUNG
SCENE
BURMAH
JAPAN
DOSHISHA SCENE
FENCE
RANGOON COLLEGE SCENE
SCENE THOBURN COLLEGE
INDIA
SCENE HIROSHIMA KINDERGARTEN
KINDERGARTEN TABLE
PASSAGE
ESKIMOS
SNOW SCENE
IGLOO
SCHOOL HOUSE
AMERICAN INDIANS
INDIAN SCENE
TEPEE
FENCE WITH GATES
MOVING PICTURE LANTERN
LANTERN SCREEN
OPEN WELL SHOWING
CHINA BELOW
DOWN
BOONE LIBRARY DELIVERY DESK
CHINA
PAINTED SCENE
LIBRARY TABLE EXHIBIT
PAINTED WALL
PICTURES OF SCHOOLS
ENTRANCE FROM GALLERY OF GRAND HALL
PASSAGE
PAINTED WALL
EXHIBIT OF CHINESE CLASSICS
SCENE OLD EXAMINATION HALL
CHINA
CHINESE SCENE
KOREAN SCENE
KOREA
KOREAN HOUSE WITH ROOF
FENCE WITH GATE
GIRLS SCHOOL SCENE
MOHAMMEDAN LANDS
COLONADE WITH ROOF
EL AZHAR COURT
TABLE

committing of the Koran to memory. He may be found with his small Koran stand which holds the copy of the sacred Mohammedan book, either committing its verses to memory or writing in Arabic its various paragraphs. All this and much more will be represented in El Azhar court and this school system will give to many observers an explanation of the solidarity of the Mohammedan world.

Passing through the colonnades out of El Azhar court the visitor will find himself before a representative of the famous Robert College at Constantinople. This institution will typify one of the educational forces which Christianity has put over against the power of Islam. In the court surrounding these buildings will be found the students of Robert College entering joyfully into all the activities of their school life.

There will also be represented Turkish and Syrian schools for boys, the American Mission High School for Girls, dialogues between teacher and pupils in the college, Bible women teaching in the home, public letter-writer and a public reader reading the news to illiterate listeners.

II. KOREA

Going further into the gallery, the visitor next comes to the Korean Section. There has been a well-deserved emphasis on the power of preaching and other forms of evangelistic work in missionary work in Korea. But school life has not had its proper share of emphasis. The fact is that the school forms a very important part of the work of the missionary in Korea. The type of educational work chosen for representation in the Korean Section is that of the Korean native teacher and his wife who have established a Christian school for Korean children in a small Korean house adjacent to their living quarters. The man is the teacher of the boys and the girls and the woman in addition to her home duties and helping in the school does the work of a Bible woman among the Korean women in her community.

This section, therefore, will contain a native Korean house and living quarters for this teacher and his wife.

The one small room of about 8 x 8 feet, the standard size of a living room in Korea and its attached kitchen, will be represented. The kitchen is of peculiar interest. In it is a low brick stove with a large rice pot. Flues from the stove pass under the floor of the living room and thus provide the house with an economical heating plant. Little low tables, brass dishes and porcelain bowls and other utensils are part of the household equipment. In the school room on grass mats on the floor, the children will be studying their lessons in modern learning. In the yard outside the school building the children will perform the Korean May-pole dance; girls will see-saw in Korean fashion and the boys will organize for all sorts of games. A Japanese flag will float in the school-yard. In the construction of the scenes in the court-yard the plan of the Union College and Academy in Pyeng-yang will be followed. This is the school controlled by the Methodist Episcopal and Presbyterian Mission Boards.

III. CHINA

From Korea, the visitor proceeds to an exhibition of the Chinese systems of education, ancient and modern. The native system of education in China, the product of centuries, is fast becoming a thing of the past. In the division representing the old education will be found a Chinese boys' school of the old type and real Chinese children seated upon the floor will swing back and forth and sing aloud their endeavors to master the Chinese characters. On another side of the room will be found a complete exhibit of the Chinese classics, the ponderous text-books of China's ancient system of education. These will stand for the most potent influences which for so many hundreds of years have kept China from enlightenment of modern knowledge. At the farther end of the room will be found a representation of the acres upon acres of examination halls at Nanking, the Boston of China. Here in narrow walled booths the Chinese will take the government examinations as they were in the old regime.

In vivid contrast to this by-gone system of learning, the

visitor may then cross the passage way and enter the reading room of the famous Boone Library at Wuchang connected with the Protestant Episcopal Mission. This institution has been chosen as a type of the work of many churches in China in behalf of the new education. The room in The World in Boston will be as busy as the one in China which it represents. Over the delivery desk will be passed books of the modern learning. The classics will be found on the shelf now a part of the museum and around the library tables the Chinese students will study the education which is to be the foundation of the future Chinese Empire. They will explain the entire system of modern learning from the kindergarten through the elementary and secondary schools to the preparatory schools or academies and then to the university and its specialized departments for postgraduate work. One wall of the library room will be filled with handsomely colored enlarged pictures of the great Christian educational institutions in China.

IV. INDIA

If by this time the visitor does not slip away to attend the pageant or does not retrace his steps to talk with some missionary or stewards and seek answers to the many questions that have arisen in his mind, he may go on to India. Probably some strange noise from the open well will lead him to rest awhile around the railing at the well. But this is not likely, for the automatic stereopticon in the India Section will hold him from observing anything else. The complicated life of India will be represented by colored lantern slides. From the opening of the Exposition at noon until its close at 10 o'clock each day, an automatic stereopticon will never cease in its production of the pictures of native life in India. High caste, middle caste and low caste, Mohammedans, Buddhists and Hindus; country, village, and city; bazaar, temple and university will all be shown in rapid succession. The lantern screen will show just that kaleidoscopic picture of life in India which is representative of the real India. There will also be "before and after" pictures giving in vivid contrast the power of

Christianity to transform human life. Beyond the stereopticon, the stewards will introduce the visitor to a high cast Zenana school. School girls with Hindu text-books, wooden slates and real school work done by girls in India will attract the attention. The girls will be brought to school in a doolie, a curious closed car carried on the shoulders of Indian men.

In vivid contrast to these representations of India native life will be a representation of the Isabella Thoburn College at Lucknow, an institution unique in the life of India to-day. It was the first school of any kind to give an educational opportunity to girls in India. Some of the students in the college and some of its graduates will tell of its courses of study, lectures, college magazine, etc. They will also tell of the remarkable stories of their early life, their college experiences and the possibilities of higher education among the women of India.

V. BURMA

It is not far from India to Burma, the land of the yellow-robed priest. In the Burma Section the visitor will be

THE RANGOON BAPTIST COLLEGE

puzzled as to what to examine first. There is the Rangoon College, the great Baptist institution, the great printing-

press at Rangoon, and a Buddhist Kyoung. If the visitor should ask the stewards "What is that strange low round house?" the reply would be, "It is a Buddhist Kyoung." The steward will not say "choung" for that means "cat", but will tell you that it is a Buddhist school house. The visitor will certainly look at this first. It is in charge of the Buddhist Priest in his yellow robes. He will tell you that in every community, in every city, every village and every town and in all the country places the Buddhist priest and his little schoolhouse will be found. He will instruct small groups of children in the ways of Buddhist religion. If the clatter of the printing press attracts the visitor he may suspect himself to be in Rangoon on one of its principal streets at the door of the Publishing House of the Baptist Mission. From the press is issued the Burmese News with bulletins and information fresh every day.

VI. AFRICA

In Africa one lives in the outdoor and in the sunshine among the trees and in the "bush". The native house, if one may call an African hut by such a name, is the place of protection from the intense heat of the sun in the middle of the day, from the rain and the storm and for sleeping quarters at night. African life is varied and the visitor to the Exposition must be content to visit only a very small portion of the great "Dark Continent." He has heard much about the Congo country. Rubber plantations, the King of Belgium, the river of cataracts, David Livingstone, and Paul the Apostle of the Congo will pass through the mind of the observer as he finds himself in a typical African "bush" on the banks of the Congo River in The World in Boston.

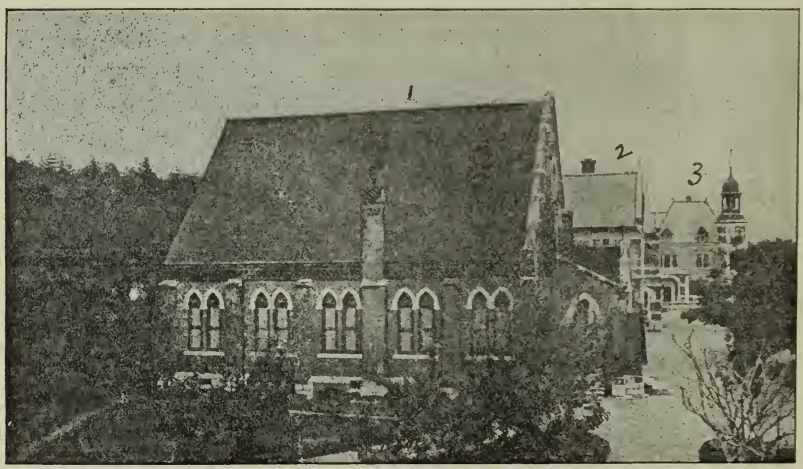
African native education like African dress, African manners, African language, African religion and everything else African is altogether lacking in sufficiency.

The visitor, however, will be interested in one thing at least and that is the native tribute to the strategic significance of adolescence. The Bush School is for adolescent boys. Under the control of one of the leading men of the

tribe it takes the boys away from their homes at the beginning of adolescence and places them in a compound in the Bush from which after about two years the boy emerges and takes his place among the men of the tribe. His reception in the Bush School, his initiation ceremonials, the bestowing of a new name, the learning of a new language and of the secrets of the tribe are all a part of the boy's education and they will all be represented in The World in Boston. An amazing contrast will be found in the endeavors of the Christian missionary to teach a language which probably he himself has reduced to writing, and to show the way for the cultivation of the soil and the more simple forms of trade, manufacture and civil government. One will need to remember Africa on all the succeeding visits to these schools of the world.

VII. JAPAN

Cherry Blossom Land! Sunrise Kingdom! The Land of Grandmothers and Children! It has been said that there



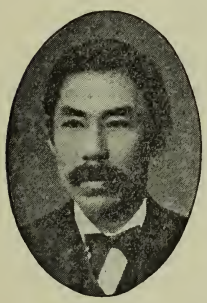
THE DOSHISHA: 1. CHAPEL. 2. SCIENCE BUILDING. 3. THEOLOGICAL SEMINARY

are a greater proportion of Japanese children in schools than in any other country in the world. Native Japanese education is quite different to-day from that of fifty years ago. Their public schools are very much like those in

America and the English language is by far the most popular of all the foreign tongues.

The visitor, therefore, will desire to see the distinctively Christian Schools. The World in Boston will lay emphasis upon three characteristic phases of Christian Education in Japan.

The first is the Doshisha, a university of international reputation. The representation of this institution together with handsome colored photographs and the models were all made in Japan by Doshisha students and imported especially for The World in Boston. While one is observing with wonder the college halls, library, dormitories for both girls and boys, the dining hall, the athletic field, the reception halls, the president's office, academy hall, the chapel, the science hall, the theological hall, all of the Japanese houses and beyond these the Imperial Park and the Imperial Palace, the stewards will tell of the almost unparalled heroism and devotion of Joseph Hardy Nessima, its founder and first president.



JOSEPH HARDY NEESIMA

The second feature of Japanese education represented is that of the higher education of Japanese women. Japanese girls will demonstrate methods in domestic science, house-decoration, sewing, embroidery, wood-carving, hand-painting, archery and other indoor and outdoor school activities.

That which will be most attractive, however, will be the real Japanese kindergarten. Of the many efficient kindergartens in Japan, the one at Hiroshima has been chosen as an excellent type. You have heard this word "Hiroshima" before. It is in "The Lady of the Decoration." After one has read this story, the attractiveness of her kindergarten in The World in Boston will entice the visitor to many return visits.

VIII. THE ALASKAN AND AMERICAN INDIANS

By this time the guests of The World in Boston will have taken many journeys into far away lands. To return

then to our foreigners at home will be of striking interest. The Indians are not immigrants. The Red Skins have been here for many years. They are still with us. From the snow-covered igloo of the Eskimo and the totem pole of the Alaskan Indian to the crude pottery factory and rug-weaving of the Mexican border, through mountain, plain and lake region Indian life still grips one in its picturequeness and strange beauty. In this section as in all of the others of the gallery floor, the emphasis is upon educational life.

The humble training of the Indian home, whatever that home may be, is the background of the Indian education. Around the camp fire, on the way to the hunt, among the rocks and the mountains or under the shining stars on the dreary plains, Indian boys and girls have had revealed to them the traditions of the past, wonderful folk-lore tales of the tribes and the brave deeds of their ancestors.

"The little red school-house" has invaded the haunts of the Indian. What it stands for, what it is doing and some of its products are here to be found in The World in Boston.

MEDICAL MISSIONS

IN the annals of modern missions nothing is more remarkable than the rapid growth of Medical Missions. They have deservedly gained widespread popularity as a powerful agency for breaking down barriers in barbarous regions and in gaining the good-will of the inhabitants. The motive for the work is precisely the same as that which lies behind all evangelistic effort. The difference lies only in the method. For such method there is high authority. For Christ Himself, "went about.....teaching .....and preaching.....and healing."

In the frequent, and from its very nature, familiar intercourse with the afflicted the medical missionaries possess advantages which the man who addresses himself to the understanding only cannot obtain. They have consequently more potent means for touching the heart and turning

feelings of gratitude into instruments by which they may act powerfully on the dark mind. Though they do not directly assail the stronghold of bigotry and conceited ignorance, they trust, through the agency of accumulated good works, which can neither excite jealousy with rulers, nor permit continued indifference among the people, so to undermine those antiquated structures that they may ere long annihilate them, rearing in their room institutions of light and liberty, substituting for the worship of idols adoration of the true God.

They heal widespread and pitiful human suffering and preach the gospel by deeds that are often more powerful than words. They bring the worker into close touch with the people, break down the superstitious fear of demons and spirits, exhibit convincingly the love that prompts Christian missions, attract from distant homes those whom the missionaries could not otherwise reach, and prove an effective pioneer agency where all others fail. In Christ's own ministry, preaching and healing went hand in hand. He sent His diciples to preach the Kingdom of God and to heal the sick.

Medical Missions have held and are holding such a strategic place in the great World Movement of Christian Missions, that no great Exposition aiming to show the greatness of this forward march would be complete without its Medical Section holding a prominent place. Here will be Medical men and women fresh from their various fields abroad, who are to give demonstrations of the actual work they are doing in the hospital, in dispensary, or in itinerary.

These demonstrations are given hourly during afternoon and evening, from the platform, in front of which liberal seating and standing room is afforded. In these may be seen the Medical Missionary as he works among all the peoples of the earth. Some days (to be announced in the daily bulletin), the platform will be rigged to represent a Jungle Village in Central Africa, with the doctor and an assistant on an itinerary there, treating the many native sick and preaching. Other days the out-patient department of a large Mission Hospital in India will be represented —

showing the way the doctors treat the minor accidents and infirmities of the natives and how they present the Gospel. On other days the operating room of a Chinese Mission Hospital, with an operation, will be represented. Still others will represent a small dispensary in the heart of Arabia, with the doctor working under the great difficulties there to be found. Other days demonstrations will be given showing the training of native doctors and nurses in China, Japan and India.

OPERATING ROOM OF HOSPITAL, MADURA, INDIA

Demonstrations of native "devil dances" and other native orgies intended to abate disease scourges, too extensive to be shown in the side stalls, will also be given on the platform.

A complete medical and surgical outfit such as is found in all the hospitals and dispensaries of the various Mission Boards on the field is in daily use, the missionaries fitting

up the platform from it appropriately to their scene. It consists of an operating table, dressing tables, sterilizing outfit, collection of surgical instruments, instruments for diagnosis, laboratory apparatus, and much of the apparatus used in the modern treatment of disease. When not in use on the platform, this collection is displayed in a side-stall where its use is explained by a trained nurse.

The Roentgen Ray apparatus will attract great attention. Demonstrations are given by a skilled operator, a small charge being made to cover the cost of materials used.

Along the street side and across one end of the Court are the stalls in which are represented the crude native methods of "treatment." In one can be seen a representation of an African Witch Doctor, or, Medicine-Man, as he purports to charm the evil spirit, which the natives believe causes all sickness. In another can be seen the Chinese "doctor". He may be, "any illiterate, broken-down coolie who choses to plant a stall in a native street, and the best diploma he can hold is to have a glib tongue, a wise manner and unbounded self-confidence. With these and a few rusty skewers he can do untold damage and make himself a fortune." He is concocting and prescribing his hideous concoctions of tigers' claws, dried lizards' stomachs and snake tongues, pulverized dried pigs' eye-balls and worms, and dozen of other horrible things. He is using his red-hot needles freely and making hideous noises to drive out demons. In still another stall is seen a native Indian doctor using his various crude devices for demon-driving.

Beside these is the wonderfully interesting collection of native devices and curios related to healing the sick. These have been gathered from every mission land and many of them are of rare value. They consist of such things as a Japanese doctor's traveling medicine case, an old Japanese obstetrical hook, and other crude instruments, sample vials of Chinese concoctions and collections from a Chinese Druggist's shop, puncture-needles for driving out evil-spirits, opium, African fetiches and native charms, crude dental tongs from Arabia, native oculist's case from

Palestine and native instruments and medicines from India, Burma and Malay districts, and many other native medical curios are shown. A corps of stewards are ready to show and explain the use of these native devices.

In addition there is a collection of curios used by pioneer medical missionaries—Livingstone, Dr Peter Parker and Dr. McKenzie, together with a display of native medical books and translated medical books.

Here also is represented the native brick-oven Chinese hospital bed and hard Chinese bed boards on which patients lie, and the insect-proof beds used in Mission Hospitals in Africa and India. Also notice the ward models. There is also a Waiting Room such as is attached to all Mission Hospitals and where the Medical Missionary delivers the Gospel mesage to the out-patients. Informal talks on Medical Missions are given in the waiting room from time to time.

As we go about the Medical Court, may we keep in mind what sickness means to us,—tenderness all about us, the hushed foot-fall in the house, everything sacrificed for the sick person, no worry or evil allowed to enter the sick-room, kindness of neighbors, who, maybe, have been strangers to us, the skill of doctors ready to alleviate every symtom,— together with loving relations and skilled nurses. And if any of us are too poor to be nursed at home there are magnificent hospitals where everything that skill and money can do is provided for the poorest among us. Besides there are Christian ministries, the reading of the Word of God, the repetition of hymns full of hope—all that

WAITING FOR THE DOCTOR

can make a sick-bed a time of peace and blessing, enters our sick-room.

But to millions of our fellow creatures in Africa and the East sickness is believed to be the work of demons. The sick person at once becomes the object of loathing and terror, is put out of the house, is taken to an out-house, or left on the ground, and is poorly fed and rarely visited. The priests, wizards and medicine-men assemble, beating big drums and gongs, blowing horns and making horrible noises that would "kill" us on our sick-beds. Fires are lighted almost roasting the sick person, and they then throw him into cold water, pierce him with hot needles and beat him with clubs to drive out the demons. They stuff the nostrils of the dying with aromatic mixtures of mud and carry him away to the mountain-top where they leave him to die.

Such an attitude towards disease and such methods of treament, Christian medical missionaries combat. And with the introduction of all we have in Christian lands to alleviate pain, heal the sick, and prevent disease, the missionary physician brings also as the motive for his sympathy with the sufferer and his chief gift the Gospel of Christ.

INDUSTRIAL MISSIONS

THE newly awakened interest in Industrial Education in America, in Boston particularly, makes the work of the exhibit of Industrial Missions, of significance and importance. Education has too long been merely a matter of book learning, without sufficient emphasis upon the training of the eye and the hand. In our day "Working With The Hands" has come to have a new value and such work is seen to have a value in character training scarcely less certain than the actual value in production. The dignity of labor is coming to its own by a true understanding of the place that Industrial Education has in our whole scheme

of education. So with the Mission Fields. Mere book knowledge has long been emphasized and is now more or less completely realized as an essential civilizing force. The value of Industrial Missions is recognized as yet only in certain fields.

There are certain aims that the exhibit might hope to accomplish. In Turkey and India, for instance, Industrial Training has been forced upon the Mission stations by the necessity of providing employment for the many orphans who found shelter with them. A means of livelihood had to be organized which could later in life be used as the

WORKSHOP IN INDUSTRIAL MISSION SCHOOL, SOUTH AFRICA

regular source of income. So in certain fields, a youth trained in an Industrial Station as an expert farmer would be able to open new possibilities to the native farmers; in such a way training of this high quality would facilitate the welcome given to Christian workers. Again, it often is true that natives are unable to bring their products to the highest standard, owing to their lack of education. Industrial Education supplies this lack; it teaches them how to use their own native tools which are much more adequate to the work. In the exhibit this will be illustrated by a loom used by the natives of India shown in contrast to a loom invented by an American Missionary.

One of the great disadvantages in literary education is the difficulty of mastering the native language. The teacher

in an industrial training, like the teacher of music, speaks a universal language. The problems of masonry, carpentry and cooking are solved by universival methods. Pictures of various fields before the coming of a teacher in industrial education and after will show the application of these methods.

With the American Indian and the American Negroes, Industrial Education has played a large and important part. Products made in their schools will give a clear notion of the high degree of skill attained in much of their work. The Philippines also is becoming of great importance from this point of view. A glimpse at some of the work done in Armenia, China and Japan will give some indication of the advances being made there. The exhibit will accomplish much if it can make visible the new conception of labor, the dignity of labor, as it recreates the character of many people in various parts of the world.

HOME MISSION FIELDS AND WORK

THE IMMIGRANTS

THIS section deals with the life of people of foreign speech in the United States and with missionary work among them. It begins with the effort to give them Christian welcome and assistance at the port of entry, and continues through all the stages of their experience until they are merged in the common American stock. The importance and complexity of the subject will be seen, when it is remembered that 1,041,000 persons last year entered the United States and that there are now in the population of the Nation over 20,000,000 persons of foreign birth or parentage, drawn literally from every race and tongue on the earth.

The central feature of the exhibit is a partial reproduction of the inspection room at Ellis Island, New York. The alleyways are shown, along which the immigrants pass for the successive stages of their inspection, from the officer who stamps their identification slip, on past the general medical examiner who inspects the eyes to discover whether the dreaded, contagious trachoma is present, and thence (in case of the women) under the eyes of the matron, who seeks to ascertain their moral fitness for entrance. The line then passes along a pasageway bordered with seats for the tired ones, until the inspector is reached who has the manifest sheet made out on shipboard, describing each immigrant in detail. Here each one's acount of himself is checked up by the record, his stock of ready money is counted, and he is passed on to the railway ticket office or to wait for friends, as the case may be. Each stage of this process is marked by a descriptive placard in the exhibit, and in addition the stewards will show in actual demonstrations,

from time to time through the day, the methods of inspection. These stewards will wear costumes representative of various European peoples. The blanks and forms used by the Government will form part of the exhibit. As the visitor enters from the doorway, he will see directly before him a large bulletin board, some five or six feet wide and eight feet high, on each side of which, at the top, the title of the section appears, and underneath the following Scripture texts: "He hath made of one blood all the nations of the earth;" "One law shall be to the home born and one to the stranger that sojourneth among you." These give the keynote of the exhibit, which seeks to emphasize the oneness of all races and the immense contribution, material and spiritual, which the immigrant peoples are making to the United States.

POLYGLOT BULLETIN BOARD OF A NEW YORK CHURCH

Below these texts there will be found a large picture of a famous European scene, and around this, on one side, the names (in some cases pictures also) of eminent Americans, living and dead, whose birthplace was in a foreign country. On the reverse side, there will be a similar exhibit of famous names belonging to the nations from which American immigration is chiefly drawn.

In a rack at the bottom of the bulletin board will be found a little leaflet, containing a variety of condensed information concerning the immigrant and mission work among immigrants.

Stretching across the end of the exhibit, from door to door, a glass enclosed case contains costumes of many nations—Polish, Dutch, Bohemian, Italian, etc. Some are of noblemen, some of peasants, some of fishermen. They illustrate the Old World fondness for color. Appropriate labels will guide the eye of the visitor to this exhibit. Note especially the dress of the little Tyrolean boy.

Running completely around the top of the partition which divides this section from others, a variegated array of national flags is draped. Every foreign born visitor will find the flag of his childhood in this collection. A band of the red, white, and blue overarches the whole, an emblem of the unity into which all peoples are brought under our hospitable banner. Beneath the flags, around the entire section, a series of charts shows the sources, rate, distribution, industrial, social and religious significance, etc., etc., of immigration. Rev. Peter Roberts, of the International Committee of the Young Men's Christian Association, has loaned for this purpose an extremely valuable set of charts which embody the results of this study. These charts are interspersed with maps of various special sorts, and pictures showing typical scenes in parts of the United States where large numbers of immigrants are settled. A portion of this space will be given up to pictures of various immigrant homes, training schools, churches, established by various philanthropic organizations and religious denominations.

The library (loaned by the Pilgrim Press, Boston) contains a carefully selected stock of the most important books on various phases of the immigrant question. A printed catalogue of these and other books of like nature is furnished, so that those who desire to make special study of the subject will have a guide for their study. Apply to one of the stewards for opportunity to examine the books.

At the leaflet table will be found samples of magazines

and papers published in the interests of the immigrant; also periodicals in foreign tongues. Note especially the Yiddish Daily. Leaflets on various phases of the theme in hand will be found here. "The Tragedy of the Excluded," "The Gateway of the Nation," "Is America Making Criminals?" "Foreign-Speaking Churches in America," "Working over Against Your Own House"—these and many others set forth the lights and shadows of the subject.

In one corner is a large diagram of Ellis Island, showing not only the main inspection building, but the hospital, storehouse, dock, and other features of this vast plant through which the United States sifts at this single port nearly 1,000,000 persons each year. A special leaflet, descriptive of Ellis Island and its activities will be found here.

Elsewhere in the exhibit will be found a stand of stereopticon slides with electric bulb within, giving vivid glimpses of scenes among immigrants on shipboard and on shore.

In each of these exhibits, whether charts, pictures, books, or leaflets, there will be found descriptions or suggestions of work being done by various denominational and other Christian agencies toward Christianizing and Anglicizing this polyglot population. It should, of course, be remembered that many of the immigrants who come to us bring their own wholesome religious life and institutions, and become at once our allies in reaching those who do not.

THE FRONTIER

THE Frontier Exhibit of the Exposition seeks to reproduce typical scenes of missionary work in the great West. It has been prepared by the American Baptist Home Mission Society, which employs missionaries and teachers who use in their work thirty-two languages and dialects.

As the visitor enters this strikingly beautiful room, he will face Mount Rainier, whose top is covered with snow,

with many miles of forest in the foreground, which the settlers must clear away before the land can be planted. He will remember Whitman, the heroic missionary, crossing the mountains in winter, and returning to die as a martyr at his post in the great cause of home missions. As a corner in the room is turned, a pack of mules will be represented as they return from the mines where the missionary has gone to carry the story of Christ. Life there is replete with toils, but full of satisfaction to the college-bred young man, who has organized baseball and football clubs in the rude town where he is known as the sky-pilot and a good mixer. In the distance beyond the hills down which the mule train is going, hardly a miner lives, who has not had his word of

COLPORTER LIFE ON THE FRONTIER

warning from this missionary, and felt his hand slap his shoulder, and been encouraged by his hearty laugh.

As the visitors are thinking of all this, they are astonished to hear a missionary and mining prospector conversing about life in their frontier community.

One's eyes are hardly clear from the dust of the mule train before a rolling prairie breaks on the view, and a flock of five thousand sheep with the ubiquitous dog and shepherd absorb his attention. This at once gives way to a wheat field stretching to the horizon, with a grain elevator near the railroad, and the church spire telling the beginnings of a Christian community. There will be also a real log cabin like those in which hundreds of frontier Christians have lived, and nearby will stand the sod house church, a true example of those in which so many missionaries have laid

the foundations of a Christian civilization. The dangers of life on the frontier and the perils often encountered will be realistically depicted by a prairie fire, with its attendant destruction to animal and human life.

Looking away from this interesting scene, the visitor will find himself approaching a frontier church, which the congregation is approaching on foot and on horseback. He will remember that the church is the one social centre of prairie life.

The sudden growth of a western town will be strikingly portrayed in three views of a main street in Oklahoma. The one taken on August 6th represents the prairie with its cornfields. Another taken on August 16th, only ten days later, shows the beginnings of the community, the street of which is lined with the first temporary buildings. And November 6th of the same year gives a view of a town that might safely be assumed to be several years old. One can hardly believe the testimony of his senses, but a home missionary will be in attendance to explain how these new communities in the forests and on the prairies receive the gospel from the lips of men whose lives are consecrated to the greatest cause in the world.

Before the room is left, the visitor will see a model of an irrigated country, loaned by the United States Government, a prairie schooner, a camp fire scene, a real cowboy missionary in all his trappings, and a colporter wagon with a colporter in attendance to explain this important work.

All who attend this frontier exhibit, will be interested in conversations which the cowboy missionary will hold with a mining prospector, a saloon-keeper, a father, mother and several children, a politician, an intemperate man, a baseball captain, and the leaders of the church about the erection of a meeting house, and the aggressive enlargement of the work.

In fact, before the visitor leaves the frontier exhibit, he will be well informed concerning the difficult work which a home missionary has to do, and admire the courage, tenacity and initiative which must be displayed by the man of God who brings things to pass in a new and growing country.

THE CHAPEL CAR

Behind the Exposition Building and accessible to visitors at the World in Boston is stationed one of the Chapel Cars of the American Baptist Publication Society.

The idea of a real Chapel Car came from one of the most distinguished Baptist preachers, Wayland Hoyt, D.D., who, making a trip through the West with his brother, Mr. Colgate Hoyt, suggested to him that in these towns where there were no churches a car could be equipped as a church and parsonage, and be side-tracked and give the people

A CHAPEL CAR

religious services. The idea was at once made practical. Mr. Colgate Hoyt interested a few wise business men, and they furnished the money to build and equip the first car—Car No. 1. There are now six of these cars in operation.

METHOD OF WORK

The car is side-tracked in a certain town, and then the missionaries make a round of the town, sometimes going for many miles on bicycle or horse or on foot to find people

and to call them to the service. In one instance people came thirty miles to attend services. Every means is used by the missionary which a pastor would use to reach the people. It is the intention to do permanent work through the cars, so that a car has remained sometimes months in a place. In church building this is necessary. A sample of this operation is this: In a northern town in Minnesota, a wicked place, a large number of miners, twenty-eight saloons, seven hundred people. The missionary visited among the people, began meetings, and found only one Christian man in the community. Interest began; fifty were converted; a church was organized. It was decided that they must have a meeting-house. A young man came with a note from his mother deeding two lots. Then subscriptions were taken to build. The next week has this order: Monday, stone donated; Tuesday, stone hauled; Wednesday, masons at work; Saturday, foundations completed, and sills and floor laid. In two months and a half the building completed and dedicated without debt, and no money given by any State or national organization. The car missionary raised all the money on the field.

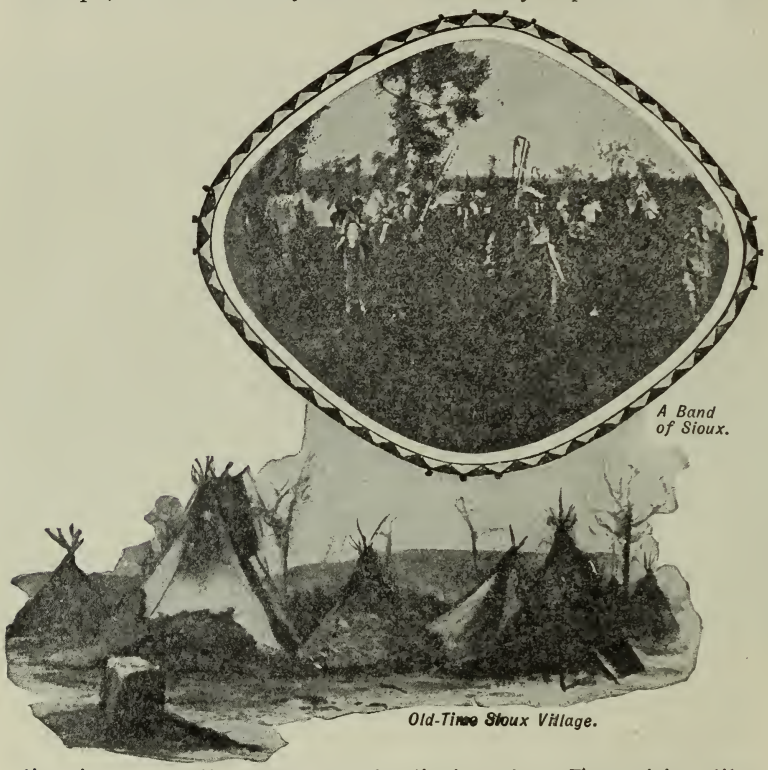
Since 1891 these cars have organized 168 churches, built 135 meeting-houses, settled 176 pastors and organized 272 Sunday schools. Fifteen thousand persons have professed conversion in them.

THE AMERICAN INDIANS

THIS section of the Exposition has been prepared by the Board of Home Missions of the Presbyterian Church in the United States of America, 156 Fifth Avenue, New York City, Rev. Charles L. Thompson, D. D. Secretary, through their Department of Indian Missions, Rev. Thomas C. Moffett, D. D., Superintendent, assisted by Rev. William Brewster Humphrey.

The earliest missionary work upon this continent was carried on for the North American Indians. It is fitting therefore that the North American Indian section should be

located at the right side of the main entrance of the Exposition Hall. It is the aim of those who prepared this exhibit to avoid the purely spectacular and Wild West features which have been so widely exploited, and to which the Indians so readily lend themselves and yet truthfully to portray their manner of life, habitations and dress, and the missionary work being done for them. As the various tribes of Indians differ in language, customs, costumes, and all other things from each other as widely as the nations of Europe, it is extremely hard to faithfully represent the In-



A Band of Sioux.

Old-Time Sioux Village.

dian in so small a space as the limits of an Exposition like this would permit. It has therefore been thought best for this Exposition to group the many tribes under the fourfold classification: The Indians of the Southwest, the Indians of the Plains, the Indians who live in the woods, and the Alaskan Indians.

THE INDIANS OF THE SOUTHWEST

The Indians of the great southwest live in several widely different types of dwelling. The most characteristic of these is the hogan of the Navajo. It has therefore been selected to represent the native Americans of that part of the country. It is a rude structure built of logs covered with earth, and serves them for a winter dwelling. In the summer time, they live for the most part out of doors under brush canopies supported by posts upon which their vegetables and meat are dried and stored. Representations of these summer dwellings are painted on the walls of the Exhibit. The hogan is reproduced as near its natural size as the space will permit.

These shepherd people are especially gifted in making blankets. They spin their own wool, and weave it into blankets which they wear. So tightly are these blankets woven that they will hold water. This being their chief industry, a native Indian girl from one of the schools will weave a blanket during the exposition on a native loom beside the hogan. Pottery, basketry and silver work are other industries in which the Indians of the Southwest excel.

The pre-historic tribes built their houses of stone and mortar on the tops of mesas, which are today almost inaccessible. The ancient "cliff dwellers" quarried their houses out of the solid rock, high up the side of a precipitous cliff where access today is well nigh impossible. These habitations of a former race are never used today, partly because most of them are inaccessible, and partly because of the superstitious dread of the Indians who will not go near them for fear some evil spirit will bring disaster. The cliff dwellings are depicted on the wall of the exhibit over the stairs.

The most advanced house builders of the Indians are the Pueblo and the Hopi Indians of Arizona and New Mexico. These Indians live in towns usually on the tops of high mesas where they are safe from invasion, and from which each day the natives go down the well guarded path to tend their fields on the level land far below. These houses

are of adobe brick or stone, one or two stories high, with entrance from the flat roof. Upon the roofs of these houses a large part of the life of the people is lived. The pueblo of Taos has been selected and painted on the wall at the right of the entrance to represent this type of Indian dwelling. In the foreground at the right is the entrance to a kiva, an underground chamber reached by a ladder, where religious ceremonials are held. The number of kivas in a pueblo vary with its size, and the number of the religious organizations using them. The walls of these kivas are sometimes decorated with symbolic paintings of animals. The room is surrounded by a stone or adobe bench. On one side is a low platform, in the centre a shallow fire pit, and on the other side an altar in front of which symbolic sand pictures are drawn, surrounded by feathered prayer sticks.

The Apaches built low houses of brush and canvas, or earth and bark, called wickiups.

THE INDIANS OF THE PLAINS

Because of their migratory habits, the Indians of the plains required a habitation that could easily be put up or taken down and transported on their dog or horse travois. Such a portable house they found in the buffalo hide, or canvas tepee or wigwam. Three or four poles tied near the top were set up, and against these other poles were laid, and the whole covered with the tepee cover, leaving a smoke vent at the top. A few tribes built more substantial houses called earth lodges or grass lodges.

The tepee, being the characteristic abode of the Plains Indians, was selected to represent them. The furnishings of these tepees were of the simplest. A fire built in the center to prepare the food and give warmth. Around this the family sat or reclined upon skins or mats upon the ground. Their dried meat, ceremonial costumes, and other valuables were kept in skin parfleches.

Behind the tepee, painted on the wall, is a sweathouse for purification before going into ceremonials or important expeditions of a religious nature.

A burial scene is introduced to call attention to the be-

lief of the Indians in a future Happy Hunting Ground provided by the Great Father. An Indian encampment scene is also represented on the wall.

THE INDIANS WHO LIVE IN THE WOODS

The Indians near the Great Lakes, and in the East were forest dwellers and made their habitations from the materials nearest at hand. The bark of the birch tree proved most serviceable for this purpose because large strips could easily be detached from these trees which grew in abundance everywhere. They made dome shaped, or conical shaped lodges of birch bark. The dome shaped lodge was chosen to represent the forest dwellers. Sometimes these houses were elongated and known as "long houses," and sometimes they were made very large and spacious to accommodate the councils and ceremonies of the tribe.

JOHN ELIOT MEMORIAL CHAPEL, TUCSON, ARIZ.

The more civilized Indians are living today in log and frame houses constructed on modern lines.

The Alaskan Indians built frame houses in front of which they erected tall totem poles. These and other Indian village and mission scenes will be reproduced on the walls.

THE CHRISTIAN CHAPEL

The central feature of the American Indian exhibit, is a model Indian Christian Chapel, patterned after the John Eliot Memorial Chapel at Tucson, Arizona. This structure typifies Christian missions to our North American Indians. The interior walls will be hung with pictures of Indian missions and missionaries, Indian pastors and church members.

The chapel will be used for informal talks to small groups of visitors about the exhibit, and the work done for Indians, and to sing the more beautiful Indian songs, "our native American folklore."

Some students from the Indian schools will assist in the exhibit, by singing, weaving rugs, and assisting the stewards in explaining the exhibit. The stewards themselves will be dressed in the costumes of the Indians of the plains and woods. They will represent the Indians preparing their meals about the open camp fires, and attending to their simple household duties. The children on Saturday afternoons will represent the Indian children playing their simple games.

It is hoped by this exhibit to show the life of our Native Americans, and the missionary work being done for them. The contrast between the lives of the lowly aborigines, and the present advance of many of the tribes in Christian civilization, should be uppermost in the thought of all. We must not forget, however, that many of our Indian tribes and parts of tribes are still unreached by the Gospel of the Lord Jesus Christ.

Because of the rapid change from "wards of the nation" to full citizenship with us in these United States, with all the responsibilities which this involves being thrust upon them, the Indians today are in greater need of our prayers, our Christian help and sympathy, than at any previous time in their history.

THE NEGROES

THIS exhibit was prepared by the American Missionary Association. The description is grouped under the titles of the principal scenes.

THE SLAVE SHIP

The immigration of Negroes to America did not mark the exodus of a people seeking freedom and opportunity. Other races who have found their way across the ocean have come to enjoy better opportunities and larger freedom. The Africans came under compulsion and their voyage to this country was marked by all the horrors of the middle passage. The first cargo of slaves landed at Jamestown, Va., in 1619. Very early the slave trade was made illegal in many of the states. The twelve colonies declared against it in 1774, December first. It ceased to exist in the northern states because it was unprofitable and because the civilization originating with the Puritan and Pilgrim had a stronger love for freedom and personal liberty than had the civilization founded by cavalier. The Slave Ship, although largely an agency of cruelty and oppression, really brought the sons and daughters of Africa into conditions in which Christianity took the place of savagery. Many slaves were faithful Christians and the migration from the jungles of the dark continent to the cotton and rice fields of the South was a migration to a larger racial life and opportunity.

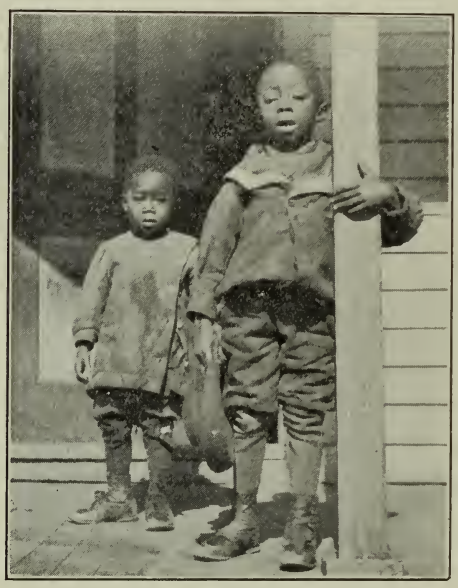
PLANTATION CABIN

In cabins throughout the South scattered over plantations or grouped in what were known as slave quarters, these involuntary immigrants of Africa found their homes. Now was this cabin life without its compensations and joys. These were representatives of a child race. They had not come into the desires nor the ambitions of adult, racial life. Nor did they suffer the humiliation and disappointments of such a mature condition. The scripture was realized in their experience and "sufficient unto each day was the evil

thereof." They sang at the eventide "On the bench by the little cabin door" their cheerful songs.

The sun shines bright on our old Kentucky shore,
'Tis summer, the darkies are gay;
The young folks roll on the little cabin floor
While the birds make music all the day.

Or in their group gatherings at night under the soughing boughs of the old forest trees, perhaps hidden amidst the jungles of some swampy woods, they gave voice in the sweet songs of their plantation melodies to their deeper experiences and loftier spiritual longings. These Folk Songs of the Negroes are the most religious and in many respects the most unique and interesting of the folk songs of any people. They came late to the general notice of the nation that enslaved these black poets and melodists. Not until after the Civil War were they much known. They moved the people of both continents with their quaint and original music and deep, wild religious longings. A German musical scholar has testified that "These folk songs of the Negroes touch a chord of original expression that has been made to vibrate by very few races."



WATCHING THE PHOTOGRAPHER

LINCOLN'S CABIN

The mountain people of the southland, or American Highlanders, were the People of Abraham Lincoln. His

cabin stood in Hardin County, Kentucky. It was here that our greatest President and martyred hero was born. Of very humble family and limited opportunities, buffeted, beaten by the hardships of his early life, the innate dignity of his character, superb genius, intellectual strength and moral earnestness and sincerity made him the mighty leader of a mighty people and the emancipator of a race. The Emancipation Proclamation of President Lincoln was the magna charta of the Negro race. A door of hope was opened before them and they entered in and won for themselves that which this event made possible.

THE FIRST SCHOOL HOUSE

On January 1, 1863, in the shock of war, as a military necessity to save the Union from permanent disruption, Abraham Lincoln, President of the United States, gave to the world the Emancipation Proclamation. Nearly four million people who yesterday were bondmen became freemen today. A child race unaccustomed to the direction of its own life, never having earned money nor expended it, in the midst of want and despair on the part of the dominant race, to whom the fact that they were free was hateful and repulsive, this race walked out into a most barren freedom.

The first school for Negroes, or "Freemen" as they were called, was opened under the direction of the American Missionary Association at Hampton, Va., September, 1861. The teacher of this first school was a mulatto woman. She gathered a little company in the plantation school, but this little company rapidly increased to a multitude. Old men and women, gray and wrinkled, looked over the same spelling book with children scarcely out of babyhood. None ever realized more than these Freemen of the South that "knowledge is power." They worked out their own salvation with fear and trembling, but they worked it out. It was their achievement and not the white man's. They rapidly adjusted themselves to the changed condition and little by little won for themselves material competency, intellectual enlargement and religious balance and sanity.

Their white friends, especially in the North, began early

to lend aid to this struggling race. The American Missionary Association, organized in its permanent form in 1864, was the first formal and large effort to uplift these millions of free men. Other organizations followed in this good work in due time. Many individual patriots contributed toward the same important effort. The years have borne wonderful fruits. These ex-slaves today own property valued at $560,000,000. Thirty-three per cent. of them live on their own land, in their own dwellings, and till the vast acreage of their own holdings. Every trade and profession has within it able members of this Negro race. Several prominent representatives of this dark-skinned people of American citizenship have won a reputation which has gone beyond the seas and circles the globe.

The little school established by this faithful woman at Hampton, Va., has gone into a chain of institutions that reach across the entire South, binding this people together by the strong links of intellectual and moral character.

FISK UNIVERSITY

This University represents one of the most advanced and dignified institutions among the Negroes in the South. It has a unique history. It was opened in 1866 in the deserted barracks of the army. It grew rapidly. One of the professors of this university discovered the real beauty and power of the Folk Songs of the Negroes and brought them to the attention of the world. A band of singers, students of Fisk, went out in 1871 and gained much popularity. They sang for their beloved institution. In America and Europe vast congregations gathered to hear them. They turned the attention of thousands of people both to the needs and the capabilities of this dark-skinned people. They also secured a large amount of money for the development of Fisk University from which they came out. This institution, standing on one of the beautiful hills for which Tennessee is famous, is a seat of power and intellectual quickening throughout the entire southland.

INDUSTRIAL TRAINING

Industrial Training was early introduced into the educa-

tion curriculi of the schools of the South. Slavery was an exacting task master but a very slovenly teacher. The Negroes had never learned in any systematic or accurate way the best way of doing things. Agriculture under slave labor was loose and wasteful. Trades were sometimes taught, but scarcely ever with exactness and intellectual skill. A race coming under new conditions of freedom, dependent upon its own efforts for its future, must know how to do things in the best way. The Industrial Training was given in these institutions planted in the South along many lines. The blacksmith shop, the carpenter shop, generally represented the initial forms of training. The printing press was early introduced. This not only furnished a means of vocational training, but also taught spelling, composition, punctuation and often imparted new ideas. Among the girls and young women Industrial Training was not neglected. Dressmaking, millinery, cooking and other work of the kitchen and pantry and many other lines were systematically taught. The training of nurses is carried on in many schools. Hospitals are erected and provision is thus given for the school and the best training possible is furnished medical students and nurses. There never has been in history more wise and judicious training provided for a people than has been true in these institutions of the South. Many of them have been planted by philanthropic men and women and are a monument to the patriotism and Christian devotion of these true-hearted men and women.

EVANGELIZATION

The evangelization of this race has kept pace with its educational development. Churches have increased among them in large measure. Much of that which was crude and weird, possibly the heritage of their race in Africa, has fallen away and their religious life has become more and more quiet and rational. The religious development of the Negro is impressively illustrated in their church buildings. From the rude meeting house scarcely more than a shack, there has come, by the slow process of evolution, the noble structure of the First Congregational Church in Atlanta, Ga., and others of almost equal completeness.

The World in Boston in its great exposition of racial life in all nations of the earth will have no more worthy record than that furnished in the exhibit of the Negroes of America. Despite slavery, the poverty into which the South was thrown by the Civil War, the opposition and often the hostility of the white race, they have won out during the years of their freedom and attained almost incredible results. Their achievements have been greatly helped by the systematic co-operation of many of their white citizens, but these achievements have been their own and had they not the natural qualities of heart, mind and body, strong and stable, they could not thus have achieved. The development of this race in America recorded in cabin, shop, school and church, as shown in this exhibit, is impressive and splendidly encouraging.

PORTO RICO

THIS exhibit has been prepared by the Home Mission Society of the Methodist Episcopal Church.

The architecture, the brilliant lights and shadows, the rich colors of land and sky all help to make Porto Rico a veritable picture-land,—a bit of scenery from fairy-land. The splendor of a West Indian sky in which the evening star glows like another moon—the very character of the country, soft and beautiful, lends itself to picture-making. The passion for the beautiful is in the hearts of the people themselves, as shown in their love of birds and flowers, their ceaseless weaving of beautiful designs into lace and embroidery, their ingenious make-shifts in musical instruments, crude as you will see, but nevertheless an attempt at expression. And so, by means of pictures, models, lace embroidery, etc. we are trying to bring before you something of Porto Rican life and custom. All articles in the Porto Rican section are collected from present day life and represent the people in their varied and resourceful occupations. Their native ability, their originality is clearly evi-

denced in what we show you here. The humble life of the peasant or "jibare" in his native hut, with the few crude articles of his domestic life is illustrated in the miniature royal-palm bark, straw-roof hut—(see No. 54).

On the shelves in a corner of the Porto Rican section of the Exhibit may be found different articles in common use in the daily life of the native—all of which are labeled and numbered. These articles would be quickly recognized when seen in a Porto Rican house should visitors here travel to the island itself.

In order that every article exhibited may be understood and its use appreciated a short description of the things unfamiliar to American eyes is attempted.

The Plaza—A miniature model of which is shown:

No. 1—is the center of life of every Porto Rican town or village. Here the bootblacks, paper boys, and venders ply their trade, the politician pours forth his oratory, the society of the town meets twice a week to listen to the band, rock in the chairs (rented at 10 cents each) gossip and visit. The Plaza is never without its crowd, the benches being used at night as resting places for the weary and penniless.

No. 2. The Rural Chapel needs but little explanation. The originals are built for from fifty to one hundred dollars, being used as school and church in one.

No. 3 The well-known Spanish moss of the tropics adds to the picturesqueness of the mountain sides, hanging in great silver festoons from the branches of trees and shrubbery.

No. 4. The manufacture of Bay Rum is one of the industries of the West Indies. The glossy leaves of the bay tree are used in its preparation.

No. 5. Various tropical fruits which grow abundantly and without cultivation are very true reproductions.

No. 6 The shell of the cocoa-nut is used in innumerable ways. The outer husk is used for fuel. The white meat serves as the chief ingredient of many delectable dishes and the milk is the most delightful and refreshing "soft drink" of the tropics.

No. 7 The making of various articles from shells is a

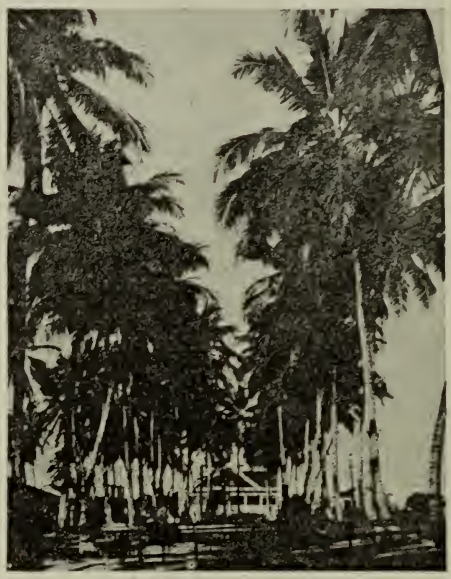
favorite past-time of the coast-dwelling native. The Chambered Nautilus is found in great quantities.

No. 8 The hammock made from corn-husks represents the ingenuity of the poor native of the hills. Hammocks are used entirely by the country people instead of beds.

No. 10 Native drum, made from a gourd.

No. 11 An instrument used by the natives to keep time in dance music. Made from long-necked gourds. The sound is produced by scratching the gourd with a piece of wood or iron.

No. 16 The gourd tree is a very valuable tree in the tropics. Most of the cooking utensils, many toys, receptacles of all kinds are made from the gourds.



A PARK IN SAN JUAN

No. 19 From the bark of the majagua tree the strongest and most durable cordage is made. The cinch for a pack mule is a good illustration of the use to which the bark is put.

No. 21. The making of such a net by hand involves an immense amount of time and patience.

No. 26 These dried berries or seeds are commonly known as Job's tears. They are often used in the making of rosaries for sale among the poor.

No. 27 The making of lace is the chief accomplishment of many Porto Rican girls. Tiny girls of four or five are set to work at simple patterns and they continue until too old or until eyesight fails.

No. 28 The native crockery is made from a red clay

found in certain parts of the island, is moulded by hand, and baked in small ovens.

No. 31. Tabenuces are torches carried by the natives on the occasion of church feasts and political celebrations.

No. 32. Nut-megs. The nut-meg itself is the kernel of the fruit of the nut-meg tree.

No. 33 The chocolate nut from which chocolate is made. The manufacture of chocolate is a most lucrative industry of the tropics.

No. 34. Iguerra—Gourd.

No. 35. Vegetable sponges grown on wild cucumber vines. They are often used as dish-rags.

No. 36. A native "soft drink".

No. 37. Limes are very often used instead of lemons in Porto Rico, being much more plentiful.

No. 38 Fruit of the tamarind tree.

No. 40. One of the most familiar sights in the mountains is the basket-saddle. In many places it is impossible to procure any other sort. No girth is used with the basket-saddles. The baskets on either side are filled and balance beautifully.

No. 42 Native musical instruments corresponding to the guitar and 'cello.

No. 46. Shoe.

No. 47 Native rope is made from the bark of the majugua tree.

No. 49 The making of hats affords a livelihood for hundreds. Certain towns and sections of the island are famous for their hat-making, and hats from these places command the highest prices. The hat-man walks barefooted many miles over the mountains to the coast-cities in order to find the "Americanos" who never seem to tire of buying.

No. 50 These bags, so popular among Americans, were formerly used as cigarette holders by the natives. Now, however, they follow the American fashion too.

No. 52 The "machete" is the one indespensable possession of even the poorest "jibare". He uses it to cut the cane in the cane-fields, to open the cocoa-nuts, to cut the

grass for his horse, to trim palms,—it is always by his side and always ready for use. When work is over he even used it to cut his neighbor when they disagree.

No. 56. The island of Porto Rico is approximately fifty miles wide and one hundred miles long. It is divided from east to west by a range of mountains which makes the actual crossing from north to south over the famous Military Road about ninety miles. The island has one railroad which runs halfway around the island on the west side. There are many beautiful coach-roads, all—with the one exception of the Military Road proper,—having been built by the Americans since the Occupation. There are over twelve-hundred streams of water on this small island, many of them not visible during the dry season, but quickly becoming raging and impassable torrents with the coming of the rains.

BAPTIST CHURCH, PONCE

The chief product is the cane from which cane-sugar is made. The total output of sugar now reaches 300,000 tons.

All humanity is interested, and we want the world to know, that the people of Porto Rico have the "pressure of desire"—a hunger for knowledge, for truth, that is fast becoming a passion. The mental development of the people and the commercial activity, that is now enriching the West Indian trade, have become subjects of universal discussion.

The religious situation at the time of the American occupation may be given in the words of one significant witness. In 1898 Father Sherman, a son of Gen. W. T. Sherman, Roman Catholic chaplain with the American Army in Porto

Rico, wrote to a Catholic journal: "Porto Rico is a Catholic country without religion whatsoever. The clergy do not seem to have any firm hold on the native people, nor do they have any lively sympathy for Porto Ricans or Porto Rico." To General Brooke, he reported: "Now that the priests are deprived of government aid many are leaving the country. The Church has been so united with the State and so identified with it, in the eyes of the people, that it must share the odium with which Spanish rule is commonly regarded. The sacrament of confirmation has not been administered for many years in a great part of the island. Religion is dead on the island."

From an admirable text-book by Dr. Howard B. Grose published by the Young People's Missionary Movement, a summary of ten years of Protestant work can be gathered. Fifteen missionary societies have taken up work in the island and now maintain a force of 129 missionaries and 203 native workers. They co-operate both with each other and with the public schools, in which the government is now teaching 150,000 children. They have already through their emphasis on the sanctity of the home, perceptibly raised the moral tone. There is not a city or large town where Protestant services are not regularly held. About nine thousand communicants have been gathered into the mission churches, while many thousands of adherents have declared their sympathy with the new order. It is believed by one of the missionaries who has watched the progress from the beginning that American missions have already directly reached and influenced the lives of one-tenth of the population.

A COUNTRY HOME

HAWAII

THE Hawaiian exhibit will contain a collection of articles illustrating one of the most remarkable transformations of a civilization by Christianity that is known in the history of missions. The story of what the missionaries have accomplished there is worth recalling.

In 1863, a little more than forty years after beginning its mission in Hawaii, the American Board decided to send no more missionaries to that field. It continued to support missionaries already in Hawaii but promoted the gradual independence of the churches through self-support, and the ordaining of native pastors. In 1863, the aggregate membership in the Hawaiian churches had reached a total of 53,583. Since then there have been added a little over 15,000 members, so that the aggregate membership has nearly reached a grand total of 70,000 admissions to the churches during the past ninety years. The financial cost of this mission was one and a half million dollars.

Hawaii was transformed into a Christian community and remains such in spite of a non-Christian Oriental population of one hundred and forty thousand. The presence of this large Asiatic element in the population constitutes Hawaii new missionary ground. All over the territory are churches and schools providing religious instruction and training for every nationality. With only very slight financial aid from the mainland, the Christian people of Hawaii are meeting this burden laid at their doors by this modern migration of races in the pacific.

Whereas originally, the Congregationalists and Presbyterians wrought together in the support of this mission, other denominations have come in with the changes of population, such as the Episcopalians, Methodists, and Christians. Cordial relations subsist between these various denominations in promotion of Christian enterprises.

Hawaii has several notable educational institutions such as Oahu College, originally intended for the education of the children of the missionaries but since then serving a larger constituency; Kamehameha Schools, founded by the

last of the Kamehamehas for the Christian industrial training of Hawaiians; College of Hawaii, a newly founded Agricultural College, and Hilo Boarding School, the Industrial School that gave Gen. Armstrong his inspiration in the founding of Hampton. The public school system will compare favorably with that of many of the states.

The people of Honolulu ride in automobiles and trolley cars, use automatic telephones, send wireless messages to their friends a thousand miles away on shipboard, and have all the advantages of a modern American city.

Hawaii is perhaps the most productive area agriculturally per capita of any country in the world. Poverty is a rare experience among its people. Their higher life is amply ministered to by church services, libraries, museums, and places of entertainment.

Life in Hawaii is out in the open. The temperature is ideal and well-nigh the same the year round, being an average of 75 degrees. This ministers to health and longevity and serenity. Hence people of greatest diversity live together here in peace, and this is a great factor in promoting Christian effort among non-Christians. God has permitted us to see already something of the wisdom of his plans in leading American missionaries to these Islands long ago. Who shall question that He has still larger things for the race of man in store into which plans Hawaii is to have no insignificant share?

SPECIAL EXHIBITS

THE HALL OF RELIGIONS

AN AFRICAN FETISH

THE Hall of Religions is designed to show the world at worship, so far as the very limited space permits. It will furnish an outline or object lesson of the various ways in which men come to God. The aim has been to select typical scenes and give the most central features—or at least features which can best be represented in small compass and subject to certain limitations from other causes—of the various faiths prevalent in the countries where the greatest number of our missionaries are at work. The leading thought in it all is that Christianity, while unlike other religions and very superior to them in all essential particulars, is, after all, their fulfilment in a very important sense, doing much better the very things which they, at their best do but imperfectly, and at their worst so very badly.

In Room One is exhibited Fetishism (with which is allied Animism and Totemism) prevalent in Africa, New Guinea, Australia, many parts of India, and among the Indian tribes of North America; it has left deep marks also in China. It can, perhaps, hardly be called a religion at all since it is without temples, gods, or idols properly speaking. But it is the best substitute for it, which these undeveloped tribes have. And as a makeshift it links them with the higher, unseen powers, both bad and good, whom they fear and try to propitiate through their rude emblems or fetishes. A collection of these will be found in the room together with many charms and tokens. A witch doctor or medicine man,

the most prominent and powerful figure in all these degraded countries, with his horrible dress, will be represented; also a pathetic little mound of offerings at the foot of a tree stump, from which the poor pagan hopes to find some benefit.

In Room Two will be seen something of Hinduism, that vast complex system coming down from remotest ages, connected with no one great name, holding down, in its modern perverted and degraded form, over 207,000,000 of people in India. Here is a temple, (like one in Benares, the religious capital of India), of the terrible god Shiva, the destroyer, third in the Hindu Triad, most dreaded and hence most worshipped. His image is shown, also that of his wife, Kali, the horrible goddess of the thugs, bloody and repulsive, but very popular at Calcutta which is named after her. His son Ganesha, the elephant-headed god of wisdom, is also seen, and his bull Nandi, on whom he rides. The monkey god, Hanuman, who who helped the great king and hero, Rama, in his conquest of Ceylon, is shown. And there is a representation of the widely popular serpent worship, the deadly cobra being sacred to Shiva and never molested, any more than the mischievous and destructive monkeys.

GANESHA, THE HINDU GOD OF WISDOM

Room Three presents that other great Indian religion, Buddhism, originating there 500 years before Christ, going forth from India as the first missionary religion, seeking to conquer the world, but not now found there except on the borders, in Burma, Ceylon, Siam, Thibet, and further east in China and Japan. Here is shown an image of its founder, Gautama the Buddha, or as Kipling calls him "the great god Budd", sitting in perpetual calm on the sacred lotus flower. The mechanical Buddhist method of prayer, by flags and wheels and barrels is illustrated. It seems fitting also to give pictures or images of some of the modern gods which have become sasociated with the more debased forms of Buddhism practised in China, where the greatest number of its adherents now live.

A BURMAN BUDDHA

Rooms Four and Five are devoted to two religions peculiar to China, Confucianism and Taoism, starting not far from the same time, more than five centuries before Christ, and still mightily influencing that vast empire. Here will be seen a Confucian temple, such as the Government officials worship in, with the ancestral tablets, found not only in such temples but in every Chinese home. The Taoist temple is quite different, especially in the horrible gods worshipped, some of which are to be seen. Around the room will be displayed the nine Taoist Hells of which the priests make very much; they resemble scenes from Dante's Inferno.

Room Six gives a glimpse of the ancient combined nature, hero, and ancestor worship of old Japan. It is called Shintoism, or the Way of the gods. In the shrine is seen a

burnished metal mirror representing the sun, formerly the chief object of adoration by these people, and accounted the ancestor of their revered emperor. Most picturesque is the customary gateway or "bird perch," called Torii; and very significant the Gohei or stands of paper strips wherein the spirits are supposed to reside. Here the worship is simple and unobjectionable; as it is also in the great monotheistic missionary religion founded by Mohammed, 600 years after Christ.

We give in **Room Seven** a replica of the famous and beautiful Pearl Mosque in the Fort at Agra, of pure white marble. It was the private chapel of the world-renowned emperor Akbar, best of the great Moghuls. Islam was and is the inexorable foe of idolatry. It is a preaching religion. We show, therefore, its pulpit and a copy of its sacred book, the Koran, and illustrate its call to prayer sent out from the minarets five times a day.

The stewards will illustrate these forms of worship so far as practicable, explaining the objects exhibited, and giving much valuable information concerning these various faiths. It is hoped that the visitors will be set to thinking and studying further into these matters which have been and still are of such vital moment to the vast majority of our brothers and sisters, yellow, brown, black, red, all children of our common Father and to whom we owe the Gospel, that He whom they so ignorantly worship may be plainly declared unto them.

CHILD LIFE IN MISSION LANDS

THE children are not to be forgotten in the World in Boston! No special Court could hold them all, but they will be found in laughing groups throughout the Exposition. The little Japanese children are to be there with their dolls and their kites, their paper fish and their flowers. The children of China will flock around the Punch and Judy show, they will delight in the gay Dragon Festival, and ride

around the streets of the Chinese village in the queer wheelbarrows. The Japanese and Chinese children will show the boys and girls of Boston many new games such as "circling the field to catch a rat," "Eating fishes' heads and tails," "Oradama," and "Let the prince cross over." The candy wheels will make our mouths water! And it will be such fun and so interesting to look into the homes of the children in China and Japan, and into their schools.

CARRYING THE BABY

And then in a minute we can find ourselves in India among the sad little children of that great land. There are many things too terrible about the Indian childhood to be shown except by pictures. A stereopticon will be used and the sufferings of the child-wives and of the child-widows, of the famine waifs and of the ignorant will be made very real. By the same method the darkest aspects of child-life in China, Japan, Africa and the Mohammedan lands will be shown. Models of children will also be used to illustrate foot-binding, a Hindu bride, etc.

But the children in India do have a few games as "Phugadi," "Aty Paty," and "Indian hockey." And in the African court "hand-ball" will be played and "nosikwa" and "The lion and the deer."

The Persian, the Turkish, and Arabian children have but little fun in their lives, and we will see just what they really do. How they study in their Mohammedan schools, how they eat and how they have to behave. And then we can leave the East and go far to the North to the Labrador

and watch the Eskimo children in their furs—and we can travel out to our own West and be in an Indian settlement and see the children dance and play and work.

Thus we shall see just how these different children of the world are living—what they wear and eat and play, how they study and how they worship their gods, and how sad and weary most of their lives are. But we shall see far more than this—we shall see what Christianity is doing for the children of India, China, Japan, Africa, the Mohammedan lands, the Labrador and the Indians of our own land. We can visit a Christian Japanese kindergarten, we can see the children in a Christian Chinese home, we will go into a

CHILDREN OF A MISSION SCHOOL, INDIA

zenana in India and see what one little girl who has learned about Jesus can do to help her Hindu relatives, and what merry games and happy lives the knowledge and the following of Him who said "Suffer the little children to come unto me," can bring to the children of India, of darkest Africa, of the sad Mohammedan lands, and of the far North.

About one thousand children under fourteen years old from the different churches in and near Boston are to take part in the child-life section of the Exposition. They will be dressed in the costumes of the children they are to represent. Short and simple mission study courses are to be held for these children as a preparation for the exposition. The

A GIRLS' SCHOOL, EAST CHINA

four Saturdays of the Exposition will be the special children's days. At every hour during these days the child-life of the different countries will be very realistically presented. On the other days of the week at stated hours special child-life scenes will be given —such as the Doll's Festival of Japan, an Indian native school, a formal call in Persia. Also at stated hours illustrated lectures will be given on the children of different lands and much interesting literature about children will be on exhibition.

"If missions did nothing else their service to the children would be their all-sufficient apology."

TABLEAUX HALL

A VARIETY of entertainments will be given in the Tableaux Hall which will attract wide attention. Fisk University, Nashville, Tenn., is sending a group of the best jubilee singers. These colored men and women who are noted all over the world for their singing of plantation melodies and negro songs will appear in this hall twice each day. They never fail to draw immense crowds wherever they sing. Curry School of Expression, which trains so many of the best readers of our land and is noted for its fine work, will give an extremely realistic presentation of the Brahmin wedding. Sixteen characters appear in this wedding and the scenes are not only interesting but thrilling as they are

presented by these people trained in the art of entertaining. There will also be a Chinese wedding given by a group of young people trained under one who is an expert in Chinese customs. One of the most realistic pictures of an African witch doctor ever given in this country will be given by a group of young people under the direction of a man from Africa who has the finest collection of charms, instruments and garments used by the witch doctors to be found in the world. Many beautiful tableaux of life in India, China, and Africa are to be given, including the Doctor and the Devil Priest, a Zenana, and Benares, a tableaux which will be especially attractive in scenery and action. Mrs. Abby Snell Burnell will give her artistic and dramatic monologues setting forth various life stories of character in India. A group of short plays, such as "Yona, the Runaway Krall Girl;" "Tuan, the Slave Girl of China;" "Dorothy Brooks's Answer;" and others, will be presented, to picture not only the phases of life presented, but also to show what may be done in local churches along these lines. There will be other entertainments in this hall equally attractive. The entertainments will be given at three o'clock in the afternoon and continue every hour until ten o'clock at night.

MOVING PICTURES HALL

THE Moving Pictures monopolize Talbot Hall in the gallery and are shown continuously each afternoon and evening. The Rev. M. J. Duncklee, Saxonville, Mass., is the Secretary of this Department, and the Rev. S. R. Vinton, Newton Centre, Mass., is the demonstrator and lecturer. A charge of 10c will be made for admission and visitors may stay in the Hall as long as they wish. Films have been obtained from most of the countries included in the Exposition, especially from India, China, Japan, Burma, Cuba, Africa, the South Seas, and of course America. Mr. Vinton's own fine pictures from Burma, a number of India and China scenes sent over from England, and a large selection lent by the Young People's Missionary Movement are

also included. There are also a number of novel jumping letter films referring to the work of Home and Foreign Mission Boards of the United States. The foreign films represent such subjects as: Patients entering hospitals in China and India, Life on board a Mission Steamer, Preaching by the wayside in China, Foot binding and its effects, A Procession of Lepers, Operation in a Hospital, and of course many street scenes and views of various aspects of native life. Many of these are shown for the first time in America.

MODELS AND DIAGRAMS

IN the passage way outside the entrance to Paul Revere Hall in the gallery is gathered an exhibit of models and diagrams illustrating missionary work and achievement. Both are intended to answer in graphic form the question "What have missions really done?" and will well repay study.

Among them are ingenious models of the native huts of the Alaskans, with the carved totem poles in front, showing not only the genealogy of the family but the gods they worship; the kraals of the African; the paper houses of the Japanese; the quaint homes of the Chinese and the Indian bungalow.

The early homes of the missionaries will be shown and the limited quarters of the schools, evidencing the poverty and opposition of the early days of mission work. The gradual development to the present era will be a marked proof of the prayerful work of the missionaries and the gain in the confidence of the people. The wonderful aid to mission work given by hospitals in various countries will be shown. Dr. Grenfell's headquarters at St. Anthony's will be modeled as a whole. And there will be models of the campus and buildings of the Canton Christian College in China and of other missionary universities. All these will show what has been done, and the hope for the future will be hinted at in the models of libraries, dormitories and other

buildings that now exist only on paper and in the hearts of the lovers of the work.

In the Diagram Exhibit are drawings that present attractively and concisely the facts regarding missions the world over. Among these may be seen diagrams entitled: The Tide of Immigration, Forty Miles of Children in the Mission Schools of Turkey, Self Support and Growth of the Native Church, America's Share in the Evangelization of the World, The Advance into Moslem Centres, Medical Service on the Field, A Century of Progress by Congregational Missions. The work of other denominations is also shown, together with many other subjects of interest to students of missions.

RELIC COURT

IN the secular exposition of today products of the field and farm form the important features, but the attention of all sight-seers is greatly attracted to the exhibit of tools and implements that were used in the early days of small beginnings. Side by side with the perfected modern machine stands its first crude original, with perhaps some of the intermediate models that connect the past with the present.

Missions likewise has its past, a past of crude and imperfect beginnings but a past glorified by the sacrifice and devotion with which the lives of the earliest missionary work was suffused. To recall the names and the heroic lives which belong to the earlier days of modern missions the Relic Court is intended. Many of the historic articles that will be shown cannot definitely be promised in advance, but a few may be mentioned. There will be the settee on which sat the first five men to be ordained to foreign missionary work by the Congregational Church during the meeting of the council. The trunk used by Adoniram Judson, and carried by him to India on his first missionary journey, will be exhibited. Many garments and other personal effects of the early missionaries will be

shown. One of the official boards bearing a proclamation issued by the Japanese government forbidding Christianity in Japan will be in the exhibit, and with this the original petition, signed by 1600 Koreans, asking for a missionary. And many other articles will recall the early missionary work among the American Indians and the people of Japan, China, India and Africa.

COURT OF POSTAGE STAMPS FROM MISSION LANDS

INTERESTING postage stamps from mission lands are displayed here.

We have a good assortment of those in current use and will be glad to show them to visitors. Our stock will interest not only those who are making collections of their own, but also others who are not stamp collectors, since they indicate the variety and extent of the mission field. Packets of stamps are on sale in two styles: (1) 50 stamps from mission lands, all different, 25 cents; (2) 50 foreign stamps, some duplicates, 5 cents. Rarer stamps will also be sold singly.

This is an excellent way to interest young people in mission lands and in the work of Christian missions. Buy a packet, purchase an album, which may be secured at the stall, and start a collection.

DEPARTMENT OF MISSIONARY EDUCATION

For Children, Young People, and Adults

IN Banquet Hall there will be continuously open to the public an exposition of methods of mission study and instruction for use in local church organizations and in school, college and city Christian associations. There will

be stated times when people can uninterruputedly study the exhibits of literature, pictures, handwork and the like, and talk with those who have had experience in the different branches of missionary education. There will other periods in the day's programme, when special events will be scheduled, such as story-telling, lectures and dramatizations.

The literature and handwork displayed will be classified according to the age divisions recognized by the Sunday school system of grading, i. e. Primary, Junior, Intermediate, Senior, Adult. These are the clear-cut periods of life development when distinctive and transient characteristics are marked. From the large range of missionary material, which, like the Bible, is abundantly diversified, can be chosen narrative and biography intrinsically adapted to the needs of these different ages. Upon this regulating principle, the department will be organized and the booths equipped.

In each booth will be found helpful books for the teacher, books for the pupils, text-books for class use, Sunday school lesson material, suggestions for handwork, entertainments, etc. There will also be a section which exhibits the possibilities of missionary education among women, especially the methods of the women's home and foreign missionary societies. Another division will reveal ways and means of enlisting men in the missionary enterprise, particularly those advocated by the Laymen's Missionary Movement.

Among those who have studied missionary history and its message to human life, and who will give addresses on certain designated hours and days, will be Miss Margaret Slattery, Miss Laura Ella Cragin, Mrs. H. W. Peabody, Prof. E. P. St. John, Dr. T. H. P. Sailer, Mr. H. W. Hicks, Mr. R. E. Diffendorfer and Mr. S. Earl Taylor.

At other hours indicated on the day's program, children and young people from different churches will give simple dramatizations to suggest the undeveloped resources in missionary history for entertainment and inspiration. Each day there will be a story-telling hour when gifted story-tellers will tell some of the missionary wonder stories of the world.

Altogether the department aims to show the wealth which a knowledge of missions can impart to the individual life, and some of the practical methods for making that knowledge a vital factor in the lives of children, young people and men and women.

BOOK STALLS

AT the two book-stalls visitors will find the Exposition Handbook on sale. There also is to be found on sale a large and carefully selected list of missionary books, pamphlets, and maps, published by the leading missionary societies of all denominations, and by religious publishing houses. Thousands of post-card pictures are available there representing actual scenes of missionary work at home and abroad. Training-class books, teachers' guides, suggestions for leaders, and all the recent invaluable missionary literature can be purchased. Books for the student already interested in missions, books for the average reader, books for the home, all showing the history and growth of the Kingdom of Heaven on earth. Children's books, biographies of the heroes of missions and missionary stories in fiction are to be had, as well as songs and lyrics from foreign countries. Orders can be left at the book-stall for other books beside those presented. Other departments of the Exposition can order any books through the book-stalls.

The chief aim of the book-stall is to have each visitor take to his or her home one real missionary book and so carry on the effect of the Exposition after the event itself has passed into history. Its purpose is to educate and inspire the mind after the eye has seen the exhibits. To know what missions are, one must read the magnificent literature that missions have produced. And to enable churches, teachers, pastors and individuals to do this is the purpose of the book-stalls. The book-stalls may be called the missionary-university-extension of the Exposition.

A Y. M. C. A. HOSTEL IN MANILA

IN previous expositions it has been the custom to give the visitors an opportunity to voluntarily subscribe to the promotion of some definite missionary enterprise, as a practical expression of the missionary spirit for which the Exposition stands, and the Trustees of "The World in Boston" unanimously voted, after conference with a number of Christian leaders, to invite the Young Men's Christian Association to take charge of a booth where subscriptions will be received for the erection in Manila of a Christian home for students, the future leaders of the Philippines.

This hostel will cost from $10,000 to $15,000 in gold. It presents an ideal interdenominational object for our beneficences and a memorial of this Exposition. It is warmly approved by Bishop C. H. Brent; Dr. James B. Rogers, Presbyterian Mission, Manila; Hon. W. Cameron Forbes, Governor-General; Hon. Ignacio Villimar, Attorney-General; Mr. Frank R. White, Director of Education; also Hon. Amos Parker Wilder, American Consul-General, Shanghai, and many others in the home field.

Visit the booth and help along this worthy enterprise. Gifts in any amount welcome. Would you not enjoy owning some bricks in this useful building?

WANTS DEPARTMENT

MISSIONARIES need many things besides gifts of money. First of all, they want fellowship, sympathy, and the upholding affection of the friends in the homeland. We can prove our love best by those little personal sacrifices of time and effort, which have no market value, perhaps, but which bind us closely to them through service. At the Exposition a special department, the first of its kind, has been started to interest people in this vital way in their missionary friends. The idea falls into two sections.

1. "Days of work for missionary friends." The Wants Department at the World in Boston will suggest a thousand

ways of interesting Sunday School classes, groups of young people and children, and men and women in "Things that they can do" for these distant friends. Suggestions will be made for the preparation of scrap books, little work bags, all kinds of gifts for boys and girls in schools abroad, decorations for the walls of churches, schools and homes, good books for the libraries of mission schools, rolls of bandages, bed clothes and dressings for hospitals, not to mention the more personal gifts which might be sent to the missionaries themselves.

2. Because of the missionary's limited income there are many things which we might send as personal remembrances. Probably a thousand second-hand bicycles in good repair could be placed in mission stations abroad where they would be most useful. A dozen mission stations call for safes in which to store mission records and valuable papers. Sample cases of medicines, boxes of first-aid-to-the-injured materials, modern instruments would be greatly appreciated by our medical missionaries and nurses. Subscriptions to magazines and gifts of books or pictures would help to brighten the lives of many lonely workers on the field.

Stewards will describe the concrete needs of their missionary friends and receive orders and gifts to make this plan a great success.

FOREIGN SALES STALLS

STALLS for the sale of Foreign work will be found opposite the platform. Articles made in our mission stations and goods peculiar to many foreign countries may be found there. Beautiful handwork and curious things from Mexico, Spain, Turkey, India, Assam, Burma, China, Japan and Korea. Dolls dressed in native costume of these countries. Post cards, fans, pins and small articles as mementoes as well as the more expensive hand embroidery waists, dresses, and shawls. Many useful household things, perhaps as interesting as any is the cross-stitched embroidery done

by the Chinese cottage women. Work will be on sale also from our own American Indians and from Porto Rico.

HOME WORK SALES STALL

THERE will be on sale in the Stall plain articles of needlework, art and fancy goods, toys, china, and other articles of use and ornament, not exceeding in value, as a rule, one dollar each. The money realized from this Stall will help to defray some of the heavy expenses of the Exposition. Any surplus will go to the Young People's Missionary Movement in New York. The articles on sale are donated by the churches of Greater Boston.

THE PAGEANT OF DARKNESS AND LIGHT

THE Pageant of Darkness and Light will be given in the Grand Hall every afternoon and every evening during the Exposition. Admission tickets may be bought at the entrance doors of the Pageant Hall before every performance for 25 cents. Reserved seat tickets for any performance may be bought for 50 cents, 75 cents, and one dollar at 4 Ashburton Place April 1 and after, and at the entrance doors of the Hall. Boxes containing five chairs each may be procured for ten dollars.

WHAT IS A PAGEANT

A Pageant is a spectacular representation—in a sense an attempt at a reproduction—of great historical events in order to induce in the spectators a spirit of thankfulness to God for past mercies and of high resolve and inspiration for the future. In England, in the 13th century and later, it was common everywhere and took a multitude of forms. It has been revived during recent years on both sides of the Atlantic in such centres as lend themselves to it from the part they have played in history.

DARKNESS AND LIGHT

When the great Missionary Exposition, afterwards known as "The Orient in London," was being projected three years ago, a committee was formed to consider and report on the possibility of applying this idea to the missionary cause by endeavoring to reproduce a number of the greatest and most critical events in the advance of God's Kingdom on the earth. Twelve such events were originally

selected and various methods of representing them considered. Some of these proved impracticable, some unreasonable. Several months were spent in framing, reframing, abandoning, and developing plans of different kinds. Eventually it was decided that the Pageant should take the form of a masque oratorio, with four scenes representing the North, the South, the East, and the West, with a final procession of the various nations of the world gathering around the Cross of Christ. Mr. Hamish MacCunn was commissioned to write the music and Mr. John Oxenham, the well-known author, the words. Thus the "Pageant of Darkness and Light" was produced, the first attempt ever made in modern times to use the methods of pageantry for purely religious ends. It was published in book form and rendered every afternoon and evening for five weeks, 60 times in all, as an adjunct to the great Missionary Exposition in London. About a thousand people took part in each performance, more than 900 of these each time being members of a huge voluntary choir enlisted from the Churches in London. More than 3000 choristers were thus enrolled in all, trained in sections in the different quarters of the city, and engaged in the Pageant itself in relays. Some came for all or most of the performances, some only once a week. Each was asked to help as fully as his or her circumstances allowed, and frequently as many as a thousand were in attendance.

ITS SUCCESS IN LONDON

The Pageant exceeded all expectations as an attraction to the general public. There were more than 3,000 seats in the hall in which it was given and these were generally filled. Frequently, indeed, all standing room was occupied and many were turned away from the doors. More than 150,000 people in all saw the Pageant, and had not the Exposition been obliged to quit the hall at the advertised date, the Pageant could, apparently, have continued to attract increasing multitudes for weeks and even months longer. It made the names of David Livingstone, Queen Kapiolani, and other missionary heroes, household words

in countless homes throughout the country, and brought the missionary question before tens of thousands who would never otherwise have put themselves in the way of learning anything about it. It probably did more to popularize missions and to reveal their inner spirit and purpose than any other representation of them ever did anywhere. The meaning and object of the whole Exposition were displayed in the Pageant, so that the least instructed and the most careless could not fail to understand.

As soon as the Pageant itself closed, a large voluntary choir was formed in London under a capable leader to reproduce it as an oratorio in the Churches of London. These reproductions still continue and their success has been established from the first.

The rights to the use of the Pageant of Darkness and Light having been secured, the Pageant will be produced in the World in Boston practically the same as in the Orient in London. The Pageant Master is Mr. George Pickett of London, his Assistant, Mr. F. Annesley of London, and his Second Assistant, Miss Hazel MacKaye of Cambridge. The Musical Director is Mr. E. Cutter of Boston. Besides the solo voices there will be a professional chorus of 40 voices, and from 600 to 800 of the volunteer chorus of 5000 will be present at each of the performances. The orchestra will be the Boston Ladies Orchestra of 30 pieces, strengthened by the addition of a number of voluntary helpers.

The five scenes that constitute the Pageant may be summarized as follows:

EPISODE I.—THE NORTH

The scene represents an Indian camp in the far Northwest. Round about are sombre pines and larches—patches of snow on the ground—wigwams at the back. The braves are lounging around the fire—the women busy working. The Chief and his wife are in distress at the loss of their little daughter, who strayed from the line of march three days ago, was not missed till night, and has never been found. To the camp comes a band of Eskimos for trading purposes. The medicine man incites the braves to kill

them and take their goods. Just as they are about to do so a missionary enters. He brings the Chief's little daughter, whom he found straying in the woods Thus he gains the Chief's goodwill and a hearing for his message.

EPISODE II.—THE SOUTH

The scene is in the outskirts of Ujiji, where Livingstone is resting for a while after long journeyings. His men are building a mission house. The wife of Abdullah, the Slave-raider, solicits help for her wounded husband. Livingstone ministers to him bodily and spiritually, and receives as his fee a number of slaves whom he at once sets free. During midday rest Livingstone is full of thoughts of home. A runner comes panting in with news of the coming of a white man. He is followed by a second and a third. Then Stanley enters with his followers. He begs Livingstone to return with him. Livingstone's men hang upon his words. He is sorely tempted, but—no, he cannot go until his work is done. And as he says the words his men break into a song of thanksgiving.

EPISODE III. THE EAST

The scene is in the outskirts of a town. A native procession is going to a temple, with songs, etc. There enters a funeral procession, leading a young woman to the pyre. The Missionary party watch in despair, and pray for help. The ceremonies proceed, and just as the pyre is about to be lighted, the Government official strides in with a proclamation doing away with the Suttee. The Missionary party break into a jubilant chant.

EPISODE IV. THE WEST

The scene is a Coral Beach in Hawaii. Behind is the volcano Kilauea. A wedding group is disporting in the sunshine. The volcano roars. One recalls the fact that when Pele, the Goddess of the lake of Fire, is angered, she sends her priest to claim victims to appease her wrath. The priest is seen on the mountain side. He claims the bride-

groom. The bride begs to be chosen too. Instead, the priest claims a child playing unconsciously among the flowers. As he is about to lead them to their doom, Queen Kapiolani comes quickly in and defies Pele and her priests and all her works. The Priest curses her. She bids him lead her to the crater, and there—after the fashion of Elijah on Carmel—she taunts and defies the Goddess, and breaks the power of Pele forever.

EPISODE V. THE FINAL PROCESSION

At the close of Episode IV a choir will sing a chorale "From North and South and East and West they come, they come." As they sing they will ascend the steps of the platform carrying palms in their hands and arranging themselves upon it in a great semi-circle. Then the various contingents from the other Episodes, headed by their Missionaries, will enter to a quick marching song, "We come from the gloom of the shadowy trail," etc., and marching through the gangways towards the platform will finally arrange themselves in the form of a great star. There they will sing a hymn beginning, "In Christ there is no East or West," and finally, at a given signal, the audience will rise and all—choir, performers, audience and band—will unite in singing Old Hundred—"All people that on earth do dwell."

We are a rich nation, and because of this fact the responsibility is ours for using those riches not only for home missions but for the encouragement of the people of all races.

Until I went to the Orient, until there was thrust upon me the responsibilities with reference to the extension of civilization in those far distant lands, I did not realize the immense importance of foreign missions. No man can study the movement of modern civilization and not realize that Christianity and the spread of Christianity are the only basis for hope of modern civilization.

WILLIAM HOWARD TAFT.

GENERAL VIEW "THE ORIENT IN LONDON" MISSIONARY EXPOSITION, LONDON, 1908

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MOHAMMEDAN SCENE, Miss Helen B. Calder, 14 Beacon Street.
MODELS, Mr. H. H. Cummings, 69 Columbus Street, Newton Highlands.
NEGRO SCENE, Rev. Geo. H. Gutterson, 14 Beacon Street.
PERSIA COURT, Rev. W. W. Iliffee, 79 Prospect Street, Brookline.
PHILLIPPINES COURT, Rev. Burt L. York, West Medford.
PORTO RICO, Rev. Thos. S. Cline, 2 Decatur Street.
RELICS, Mr. H. V. Meyer, 16 Ashburton Place.
SPECIAL FUND, Mr. Geo. W. Mehaffey, Y. M. C. A., 2 Ashburton Place.
STAMPS, Miss C. F. Clark, 800 Ford Building.
TURKEY COURT, Rev. Morris H. Turk, Natick.

HISTORY OF THE WORLD IN BOSTON

AVOWEDLY "The World in Boston" was prompted and inspired by the success of "The Orient in London, the great Missionary Exhibition organized in behalf of the London Missionary Society, and held in Agricultural Hall, Islington, in the summer of 1908. That huge enterprise attracted attention throughout and beyond the English speaking lands and advertised the methods and results of modern Missions as perhaps they had never been advertised before.

It was open to the public for five and a half weeks, and attracted hundreds of thousands of visitors, the majority of whom, it is safe to say, had seldom, if ever, in their lives attended a missionary meeting or read a missionary magazine. It cost to organize little short of $150,000, and included every method of missionary education yet devised. There were lectures, sermons and addresses, all kinds of tableaux and costume demonstrations, every sort of children's dialogues and sketches, scenes by the score representing all the continents and most of the countries of the world, villages and streets, heathen temples and Christian churches, Eastern bazaars and Southern compounds, illustrations of industrial, medical and educational institutions and work, a huge pagoda and a hall of religions, models and diagrams, tents and ships, and palanquins and jinrickshas, and last, though anything but least, a missionary pageant, recalling some of the heroic exploits of past days.

The purpose of this, as of all Missionary Exhibitions, was to arouse interest in Home and Foreign Missions among the indifferent and careless. At least three-fourths of the regular attendants at church services, week by week, know little, and, therefore, care little, for the extension of

God's Kingdom in the darker regions of the earth. They are, many of them, interested in their own churches and their success and in the religious and philanthropic agencies of the localities in which they live. But their sympathies and support seem to be limited to these. To their own spiritual impoverishment and to the hindrance of the Gospel, they never allow them to go out to the great unnumbered nations of the world in their ignorance and superstition and need. To reach and enthuse such, Missionary Exhibitions were designed in England, and during the three years that have elapsed since "The Orient in London" there has been abundant evidence that this was accomplished widely there.

That great Exhibition was the crown and culmination of a series which had been held in most of the large centres of population in England, Wales and Scotland. The first was at Tunbridge Wells in connection with the Church Missionary Society, and they were confined to that Society for several years. Then other denominations took the idea up, each contributing something to the general stock, each learning from its own mistakes and those of the others, and each thus taking a hand in developing the movement.

At first the Exhibition was simply a museum of curiosities with booths filled with interesting articles from the countries represented. Then special scenes—a Zenana from Bengal, an Opium Den from China, a market from Madagascar and the like—were introduced as side shows, for which an extra charge was made. Then these were multiplied and made the leading feature, the side shows becoming a series of tableaux or costume lectures. Then came moving pictures and foreign streets, weddings and receptions and other graphic representations of foreign scenes, too numerous almost to detail, until finally, as has been said, the Pageant idea already used in various localities to reproduce great national events was pressed into the missionary service.

Among the multitude of visitors to these Exhibitions, and especially to "The Orient in London" and to "Africa and the East" which followed it a year later in the same

hall, were hundreds of Americans, and a score or so Bostonians. Also the newspapers on both sides of the Atlantic had many descriptions and reports. The idea thus sprung up that the Exhibition be brought over into the United States and be as successful and as helpful here as in the mother country.

Precedent for the Exposition method was found in England, but impetus for its development in America came originally from the summer conferences of the Young People's Missionary Movement at Silver Bay, Lake George. Many young people from the churches of Greater Boston found each year in these conferences a motive power for service, world-wide in scope, and returned home with quickened zest for Christian work and a better equipment for the task. Thus it was natural that those who had experienced the stimulating fellowship of Silver Bay should attempt unitedly to make the missionary message as real and attractive to others as it had become to them. Consequently, in the autumn of 1905, a miniature Silver Bay conference, condensed to three days' duration and known as the Greater Boston Missionary Institute, was held in one of the Back Bay churches. From that initial institute emerged a tiny organization, and from that infant organization, known as the Young People's Missionary Union, by clearly traceable growth, has come the "World in Boston."

In the early days, before the exposition idea took root in people's minds and grew and stirred until inevitably it broke forth into bloom, the one plan and purpose was to accentuate the mission study class among young people. Plans were made, and wisely too, for the training of teachers in normal classes, for the discriminating selection of capable young people for attendance at Silver Bay, and for kindling a more widespread desire for the study of missions. All this activity was well grounded in a central, interdenominational committee, representing the denominations now cooperating in the "World in Boston." It also branched forth in well regulated manner, utilizing the Silver Bay delegates and other workers as secretaries of the districts into which Boston and its environs had been partitioned. From this

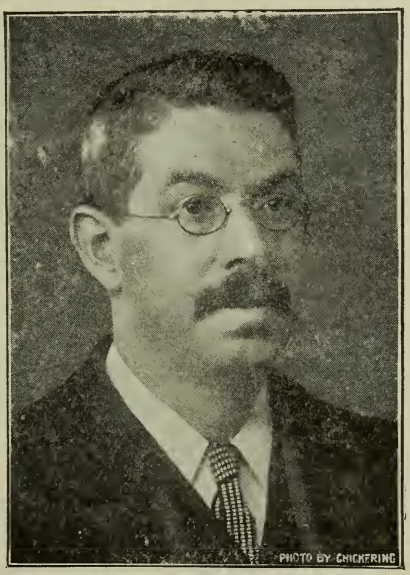
nucleus of loyal workers has come by multiplication the immense force of voluntary helpers now gathering for training in mission study classes, in order to serve the Exposition as stewards.

In 1907 a departure from the institute method of two years' experiment was conceived. In lieu of one general institute in Boston proper, twelve district institutes were organized in different suburban towns, selected as convenient centres. For two years this type of training-school in missionary methods persisted, with a limited measure of success. Gradually, following the trend of Silver Bay, there crept into the institute an increasing emphasis upon missionary teaching in the Sunday school, and a consequent attention to child study. The conception of missionary education was thus widening and deepening simultaneously, and a studious attempt was being made to adapt the varied resources of missionary material to the equally varied needs and desires of humanity.

Finally, to this body of missionary promoters in Boston came the awakening to a great idea, charged with alluring, far-reaching possibilities. One mid-winter afternoon, into a session of the executive committee of this Young People's Missionary Union, a visitor brought a disquieting suggestion. It was a challenge to the Boston committee to take the lead in a new type of missionary education, the Exposition. With but little vision and less faith, the committee carelessly discarded the proposition as fantastic and impossible. Fortunately there was one member of that council who discerned with prophetic sense the perfect reasonableness and immeasurable value of such an exposition for Boston. Thus the committee was roused to a sense of its opportunity and to need of action. The one who had brought the suggestion of the novel method already tried out with success in Great Britain, was recalled and before a larger, more representative assembly comprised of Mission Board secretaries, laymen and other missionary leaders, proclaimed again the marvellous potency of the missionary exposition. Then and there on March 30, 1908, in the Ford Building, the first definite steps were taken which

have led sometimes through devious, difficult ways, yet perseveringly to the "World in Boston" of April and May, 1911.

There have been some memorable dates in the history of the Boston Exposition, two of which have been already indicated. It was almost an exact year on March 29, 1909, when the organization was effected and the final vote taken which committed Boston irrevocably to the holding of the first great missionary exposition in America. During the intervening year provisional committees had been at work, constructing methods of financing and organizing, and studying the situation in relation to the demands of a great exposition. Approximately fifty religious organizations operating in Boston appointed their representatives upon the Board of Managers, now known as the Corporation, and as many more members at large were elected. A detailed plan of organization had been worked into usable shape, and everything set in readiness for a straight march to the exposition goal, but with one conspicuous lack, that of a leader of the forces. Thus it was another unforgettable day in January, 1910, when a cable was sent to Rev. A. M. Gardner of London, asking him to become general secretary of the "World in Boston." Three days before this eventful Saturday, the future of the Exposition had looked blank indeed. At that time a little group of people who had formed the habit of meeting each week for prayer for the Exposition, faced the dispiriting situation and prayed God for guidance. Within six weeks from that day Mr. Gardner



REV. A. M. GARDNER

had crossed the ocean and become established in the Ashburton Place office as leader in the great constructive task of the next twelvemonth. Thus, in this instance, as in many others, has the practical contribution of prayer to the growth of the enterprise been attested.

Through experiences, many and memorable have those passed who have been concerned with the "World in Boston" since the days of its inception. In situations of tense dramatic significance, in the pressure of perplexing problems, in disappointment and apparent defeat, and in eager expectancy and in the forward swing of activities, there has been a gladdening fellowship with one another, and an enheartening sense of working and waiting with God in His great task of uplifting mankind. The heritage which the Exposition leaves with its founders and promoters is a treasured possession of memory and a resistless impulse towards a larger work in the future.

MISSIONARY SOCIETIES CO-OPERATING IN THE WORLD IN BOSTON

THE AMERICAN BOARD

Offices: Congregational House, 14 Beacon Street, Boston.
Executive Secretaries: Rev. James L. Barton, D.D., Rev. D. B. Eddy

SAMUEL NEWELL
One of the first Missionaries

THE American Board of Commissioners for Foreign Missions, the oldest foreign missionary society in America, was organized in 1810. Among its earlier missionaries were distinguished explorers, students of languages and administrators. As a result of their pioneering and careful laying of foundations, the Board is now established at one hundred important centers in the great and awakening lands of the East: in Turkey, China, Japan, India and Africa. It also holds important locations in papal lands which are now seeking greater religious liberty: in Spain, Austria and Mexico. And it has its missionaries in some of the little islands of the Pacific and in United States' possessions in the Philippines; in all nearly six hundred missionaries, working among seventy-five millions of people.

In its maturer years the Board has had a leading part in broading and adapting the missionary enterprise to its second stage: the development and energizing of the native Christian forces, and the upbuilding of their institutions. The missionaries and supporters of this Board have the satisfaction of making their lives and gifts count just where there is today the most urgent need, in such an era of unrest and opportunity as Christianity has never known before.

Though statistics never adequately reflect the missionary enterprise the following figures may give some idea of the extent of the American Board's operations. Its budget of expenditures for its centennial year 1909-10 was covered by an income of $995,414.36. In its 20 missions, besides its evangelistic and general work at 102 stations and 1329 outstations where there are Christian communities, the Board maintains a system of schools, 1500 in all grades, ranging from kindergarten, primary and village schools through High and Boarding Schools to 15 colleges or institutions of higher education, besides 14 theological seminaries and several industrial and technical schools. Medical missionaries are at the Board's centers in lands where western medical science has not yet been naturalized, with hospitals and dispensaries at nearly one-half the stations. Native churches connected with the Board's missions number 568 with 73,000 communicants, 5,000 having been added last year; native laborers associated with the mission number 4723; native contributions for all purposes were last year $276,-715.00.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY

Offices: 4th Avenue and 22nd Street, New York.
Executive Secretary: Rev. H. C. Herring, D. D.

THE Congregational Home Missionary Society, organized in 1826, is a federated organization consisting of (a) a National Society, having direct charge of the work in twenty-six states and territories; (b) nineteen self-supporting and self-governing State Societies, organically related to the National Society; (c) nearly a score of city societies, loosely related to the state and national organizations, but in co-operating relations with them.

The work of all parts of this organization is the same, viz.: establishing Congregational churches and aiding them to support pastors until such time as they are strong enough to carry their own burden. In the discharge of this task

the societies named expend about $550,000 a year, which helps to maintain a little over 1,600 missionaries ministering to nearly 2,300 churches and preaching stations. In the eighty-five years since the beginning of the National Society there has been a total expenditure of nearly $26,000,000. The field cared for falls naturally into four general types of work.

1. The Frontier. Some fourteen states, constituting nearly one-half the area of the country, are still distinctly in the formative stage. New towns are springing up, the population is growing, the mine, the ranch, and the lumber camp make special and unique appeals for the service of the church of Christ.

2. The City. With rapid sweep the urban population of the nation is overtaking the rural. Seventy-five per cent. of the growth of the last decade has been in cities. There never was a greater challenge to the church of Christ than is offered by the American city.

3. The Immigrant. From all the nations of the earth the millions pour in upon us, bringing every variety of attitude toward religion. No duty is more imperative or more difficult than that of reaching and winning these scattered sheep.

4. The Depleted Country Community. By the tens of thousands in the East and Central West are to be found rural communities where the church once had strength or promise of strength, but through the westward and cityward drift and the inflow of the foreigner these communities have become, and are likely in many cases to remain, missionary ground.

THE AMERICAN MISSIONARY ASSOCIATION

Offices: 287 4th Avenue, New York.
Executive Secretary: Rev. C. J. Ryder, D. D.

THE American Missionary Association was organized in 1849. The Second Article of the Constitution indicated its purpose: "The object of this Association shall be to con-

duct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own country, and other countries which are destitute of them, or which present open and urgent fields of effort."

The dependent and neglected peoples were especially sought out by the early missionaries of this Association and schools and missions and shops and churches were established among them.

Missions were established in various foreign countries including Africa and Egypt. These were afterwards given up and the entire work among the North American Indians was assumed by this Association. The Indian missions were established in 1852. In 1882 work among the Indians conducted previously by the American Board came under the care of the A. M. A.

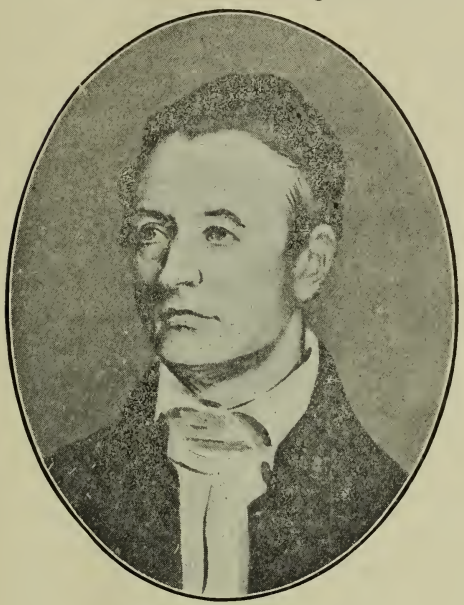
Negroes in the South were early reached by the missionaries of this Association. The refugees in Canada came under the care of the A. M. A. A feeble work was also inaugurated in the South among the slaves. In September, 1861, the first schools for freedmen ever established was planted by this Association at Hampton, Va. Out of this feeble beginning the work has increased until in 1910, 102 schools with about 18,000 pupils were under its care. These schools represent modern forms of educational processes including kindergarten and Industrial Training.

Eight distinct races are reached all under the United States flag and on our own territory through this organization.

The American Highlanders or Mountain People constitute another interesting field in which this work is carried on with vigor. Six Chartered Institutions represent the highest form of educational work of this Association and are each the center of large influence among the whites and negroes of the South.

THE AMERICAN BAPTIST FOREIGN MISSION SOCIETY

Offices: 800 Ford Building, Boston.
Executive Secretaries: Thomas S. Barbour, D. D., Fred P. Haggard, D. D.



ADONIRAM JUDSON
First American Foreign Missionary

AT the opening of the nineteenth century American Baptists were few in numbers and limited in resources. They lacked unity, no outside interest binding them together. When Adoniram Judson and Luther Rice, sent as missionaries to Burma under the Congregational Board, became Baptists, the denomination took immediate action for the support of these, their first foreign missionaries. The "Triennial Convention" was organized at Philadelphia in May, 1814. In 1856 this became The American Baptist Missionary Union, and in 1908 entered into a co-operative relation with the Northern Baptist Convention. In 1909 its name was changed to the American Baptist Foreign Mission Society.

The headquarters of the Union since 1826 have been in Boston. District Secretaries located at important centers throughout the country keep churches in touch with the missionaries. The missionaries on each field are organized into a mission conference with various committees—reference, property, etc.,—and the advice of this body regarding questions affecting work is sought by the Board of Managers.

From Burma, the work of the Society has expanded until it now has missions in Assam, South India, Siam, China (four centers), Japan, Africa (Congo State) and the Philippines. The Society also assists Baptist work in fourteen countries of Europe. The last ten years have seen marked increase both in workers and in results accomplished, as the accompanying table will indicate. The growth of educational work in non-Christian lands during the past decade is especially notable. At the present time there are 24 theological seminaries and training schools, 3 colleges, 100 boarding and high schools, and 1771 elementary and day schools. During the past year 1548 pupils united with the church. The value and amount of the medical work is constantly increasing. The report of 1910 shows that the 52 hospitals and dispensaries of the Society ministered to nearly 70,000 patients. The total budget of the Society for the year beginning April 1, 1910, including the two Woman's auxiliary societies, is $1,197,959.

Growth during Past Decade in Non-Christian Lands

	American Missionaries	Native Workers	Churches	Church Members	Sunday Schools	Sunday School Pupils
1901	479	3232	954	112163	974	39981
1910	641	4971	1384	153103	1572	59262
Increase	162	1739	430	40940	598	19281

THE AMERICAN BAPTIST HOME MISSION SOCIETY

Offices: 23 East 26th Street, New York.
Executive Secretary: Rev. C. L. White, D. D.

TWENTY years ago its missionaries numbered 833, now there are 1663; then they wrought among thirteen nationalities, now they labor among twenty-five and carry on their work also among fifteen tribes of Indians. During the seventy-eight years of its labors, this Society has given commissions to 37,260 missionaries and teachers. These made religious visits to 8,800,885 families and individuals, while 234,160 persons have been baptized and 6,389 churches have been organized.

Its missionaries are located as follows:

In New England 75; in the Middle and Central States 160; in the Southern States, and mostly in our schools for the Negroes 269; in the Western States and territory 1,023; in Canada among the Germans 12; in Mexico 23; in Cuba and Porto Rico 91.

Pioneer missionary work in the West continues to be a conspicuous feature of our operations. The in-rush of population to regions formerly regarded as of little value is enormous. Forty Mission Churches last year became self-supporting and seventy others asked for less aid.

The Society co-operates with Baptist City Mission Societies in Boston, in the Boroughs of Brooklyn and Manhattan of New York City, in Buffalo, Pittsburg, Detroit, Cleveland, Chicago and St. Louis. Immigration from Europe is again at flood tide. We have not far from seventy thousand Baptists in our foreign-speaking churches.

The Spanish speaking work in Cuba, Porto Rico and Mexico is being rapidly enlarged.

Advanced labors are being entered upon among the Indians of the Navajo and Hopi Tribes. The labors among the Crows, at Lodge Grass, Mont. and the Blanket Indians of Oklahoma are very fruitful.

The number of churches aided during the year in the construction of churches was 87. Of these 49 were for Americans; 26 for Spanish; 2 for the Germans; 2 for the Italians; 1 for the Poles and Bohemians; 1 for the Scandinavians; 1 for the Swedish; 1 for the Danish Norwegians; 1 for the Negroes and 2 for the Indians. $99,181 is the apportionment for Church Edifice work for the current year. Among the school for the Negroes, numbering twenty-six, there were 7,335 pupils; these were being trained to be the leaders of their race.

The Budget for this Society for this year calls for $672,-068.42.

Co-operating with this Society is the Woman's American Baptist Home Mission Society with headquarters in Chicago, and whose Budget this year calls for $210,000.

THE BOARD OF FOREIGN MISSIONS OF THE METHODIST EPISCOPAL CHURCH

Offices: 150 Fifth Avenue, New York.
Executive Secretary: Mr. G. M. Fowles.

THE Board of Foreign Missions of the Methodist Episcopal Church, organized January 1, 1907, is the successor of what was known from 1819 to 1906 as the Missionary Society of the Methodist Episcopal Church. During the eighty-nine years of its existence the receipts of the Missionary Society amounted in the aggregate to $46,485,957.17, and from the beginning to the close of its history not a dollar was diverted from the beneficient purpose for which its funds were contributed.

The Missions in non-Christian lands are those in Africa, China, Japan, Korea, India, and Malayasia. In these countries the Methodist Episcopal Church has 781 foreign missionaries, 2,928 native preachers, 78,931 full members, and 131,430 probationers. In Japan there are 86 Methodist Episcopal foreign missionaries. The Japan Methodist Church was organized in 1907.

The Missions in Roman Catholic lands are those in South America, Italy, Mexico, France, the Philippines, and Madeira. In these countries the Methodist Episcopal Church has 180 foreign missionaries, 836 ordained and unordained native preachers, 24,180 full members, and 24,998 probationers.

The Missions in Greek Church lands are in Bulgaria and Russia. In these countries the Methodist Episcopal Church has 5 foreign missionaries, 17 ordained and unordained native preachers, 628 full members and 185 probationers.

The Methodist Episcopal Church in America assists the Methodist churches that have been organized in Germany, Switzerland, Norway, Sweden, Denmark, and Finland. In these countries there are 935 ordained and unordained preachers, 54,477 full members, and 9,754 probationers.

THE BOARD OF HOME MISSIONS OF THE METHODIST EPISCOPAL CHURCH

Offices: 1026 Arch Street, Philadelphia, Pa.
Executive Secretary: Rev. A. G. Kynett.

THE Board of Home Missions and Church Extension of the Methodist Episcopal Church is the agency through which the Methodist Episcopal Church:

1. Supports Missionaries in the Home Field.
2. Assists in the erection of Churches and Parsonages.

In the Home Mission Department the Board is partially supporting 4000 Methodist Preachers on the Frontier, in rural sections, in the City, among the Colored People and among the Foreign Speaking People of the United States.

In the Church Extension Department it assists in the building of Churches by Donations or by Loans or by both Donation and Loan. Since 1867 it has aided in building over 15,000 Churches.

The offices of the board are on 1026 Arch Street, Philadelphia. The Officers are:—

President, Bishop L. B. Wilson, D. D., LL. D.

Corresponding Secretary, Rev. Robert Forbes, D. D.

Assistant Corresponding Secretaries, Rev. Ward Platt, D. D. and Rev. Charles M. Boswell, D. D.

Recording Secretary, Rev. Alpha G. Kynett, D. D.

Treasurer, Samuel Shaw.

For the year ending October 3, 1910, the total gifts for Home Missions received by the Board were $765,770.50. The total gifts for Church Extension, $194,018.99 and the total amount received from all sources, $1,019,039.70. The total receipts from 1865 aggregate nearly $13,500,000.

THE BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH

Offices: 156 Fifth Avenue, New York.
Executive Secretary: Rev. A. W. Halsey.

THE Board of Foreign Missions of the Presbyterian Church in the U. S. A. was organized in 1837. Prior

to this the members of the Presbyterian Church had contributed largely through the American Board of Commissioners of Foreign Missions. Even as late as the time of the Reunion of the Old and New School churches, in 1870, many members of the Presbyterian Church contributed to the work of the American Board. At the time of the Reunion the American Board gave to the Presbyterian Board its mission work in Africa, in Syria and in Persia.

The Presbyterian Board has now 28 Missions, as follows:—West Africa, South China, Hunan, Hainan, Central China, Kiangan, East and West Shantung, North China, Punjab, North India, Western India, East and West Japan, Korea, Mexico, Philippines, East and West Persia, Siam, Laos, Central and Southern Brazil, Colombia, Chile, Guatemala, Syria; Chinese, Japanese and Koreans in the U. S.

It has 149 stations with 1718 outstations, and in the year 1910 it had under commission about 1,000 missionaries.

It engages in all branches of Christian service. The educational work is very extensive, the Board has under its care upwards of 1,775 educational institutions from the kindergarten to the university. The medical work embraces 147 Hospitals and dispensaries which have cared for 519,697 patients the last year. The industrial work has grown rapidly in the last few years, especially in Africa, India and Syria. The Board has under its care 9 printing presses whose output for a single year amounts to 232,380,655 pages.

The legacy of the late Mr. John S. Kennedy will be available in the year, 1911 and will enable the Board to man with some degree of thoroughness its various strategic points now occupied by its missionaries.

THE BOARD OF HOME MISSIONS OF THE PRESBYTERIAN CHURCH

Offices: 156 Fifth Avenue, New York.
Executive Secretary: Rev. W. B. Humphrey.

THE Presbyterian Home Mission Board presented its one hundred and eighth annual report to the last General Assembly of the Church showing a total of 1392 missionaries and native helpers under appointment, and 1671

churches assisted from the Board's treasury. In the school work 432 teachers are employed. The applications from the Presbyteries all over the United States and Alaska, and the commissioning of such a missionary force devolve large responsibilities upon the executives of the Board.

The officers are: Rev. D. Stuart Dodge, D. D., President, Rev. Charles L. Thompson, D. D., Secretary, Rev. John Dixon, D. D., and Mr. J. Ernest McAfee, Associate Secretaries, and Mr. H. C. Olin, Treasurer. There are maintained five departments, namely: Church and Labor, Immigration, Country Work, Indian Missions, and Young People's Work. The evangelization and Christian nurture of the exceptional populations have showed the varied activities of the Board in the most needy fields of American mission service. The Mormons, Indians, Mountaineers and Mexicans have been provided with pastors, evangelists and teachers. The Board has been the pioneer on many frontier fields. Its receipts during the last fiscal year amounted to over $1,100,000. The receipts from living sources during the fiscal year 1909-10 were the largest in the history of the Board.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH

Offices: 281 4th Avenue, New York.
Executive Secretary: Mr. John W. Wood.

THE Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America was instituted in the year 1820 and reorganized in 1835. Today through its Board of Missions it cares for twenty-two missionary districts in the United States and in Porto Rico and in the Philippine Islands, and in addition to these which are exclusively missionary, the Board extends its aid in support of similar work in forty-three diocese of this country. The work is varied in its character, and reaches the people of our own race, the Indians, the Negro, the Swedes and the deaf mutes, and the natives in our foreign possessions. This work requires the labors of twenty-one bishops in charge of the twenty-two districts over

which they have jurisdiction, and the services of 1365 other clergymen, laymen and women. The Board of Missions also is responsible for the Church's work in Africa, China, Japan, Brazil, Cuba, Mexico and in Haiti, requiring the supervision of ten bishops, eighty-two American clergymen, and 204 laymen, physicians, nurses, teachers and other lay American helpers, together with 820 native clerical and other workers. For the support of these workers at home and abroad, for the maintenance of hospitals, schools and churches, for the development and extension of the work, the Church requires the sum of $1,200,000 annually.

THE BOARD OF FOREIGN MISSIONS OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA

Offices: 200 North 15th Street, Philadelphia, Pa.
Executive Secretary: Rev. C. L. Watson.

THE United Presbyterian Church of North America carries on Missionary work in three fields.

In Egypt, its work extends from Alexandria to the First Cataract. Here are 10 mission stations and 262 outstations. The native Church has already grown to 10,717 members. But the needs of this field are very great. For every Protestant Christian there are, one Jew, about three Roman Catholics, more than 26 Copts, and 369 Moslems—only one Evangelical Christian for every 399 who are not.

In India, the United Presbyterian Church labors in the Punjab under the shadow of the Himalayas. Revival experiences which baffle description, have been enjoyed in recent years. The spiritual harvests have been such that almost 4000 have been added to the Church in a single year, while 7000 have been held back awaiting further instructions.

The work inthe Egyptian Sudan is of comparatively recent origin. The southern-most station of this mission is on the Sobat River, 2000 miles up the Nile. This was the first mission station visited by Mr. Roosevelt as he emerged from the interior of Africa on his homeward journey.

The United Presbyterian Church contributed last year $335,645 to foreign missions. This is about $2.48 per member, but it is only one-fourth of the amount aimed at and required to properly evangelize these fields. The headquarters of the Board of Foreign Missions of the United Presbyterian Church are located in Philadelphia.

THE BOARD OF FOREIGN MISSIONS OF THE REFORMED CHURCH

Offices: 25 East 22nd Street, New York.
Executive Secretary: Rev. W. I. Chamberlain.

THE Board of Foreign Missions of the Reformed Church in America was organized in 1832, re-organized with an enlarged membership in 1857, and incorporated under the laws of the State of New York in 1860. It is the authorized and recognized agent of the Reformed Church for giving the Gospel to non-Christian people and carries on its work by the authority and under the direction of the General Synod. It consists of twenty-seven members, nine of whom are elected by the Synod each year.

The Missions under its care are five: The Amoy Mission, China, established in 1842; the Arcot Mission, India, in 1853; the North and South Japan Missions, in 1859; and the Arabian Mission organized in 1889 as an independent undenominational mission, and received under the care of the Board 1894.

The present number of the missionaries of the Board is 132. Of these 51 are men, ordained and unordained, 39 married and 42 single women. Of the whole number 32 are connected with China, 44 with the Arcot, 28 with the Japan and 28 with the Arabian Mission.

316 stations and outstations are occupied by missionaries or native preachers and teachers. 463 native men, of whom 43 are ordained native pastors, and 218 women are engaged in the work of the Missions. 299 were added to the 50 churches upon confession of their faith in 1909. The whole number of communicants was 5,338 and their contributions amounted to $10818. In 25 Boarding Schools there were 1,749 scholars, and 8,245 scholars attended 146 Day

Schools. 127,839 patients were treated in 10 hospitals and dispensaries.

Last year the receipts of the Board and the Arabian Mission were $207,404.59.

THE UNIVERSALIST CHURCH FOREIGN MISSION

Offices: 359 Boylston Street, Boston.
Executive Secretray: Rev. Chas. Conklin, D. D.

THE missionary work of the Universalist denomination, both at home and abroad, is conducted almost exclusively through its Organized conventions. These bodies are as follows:—

The General Convention, the various state conventions, The Women's National Missionary Association, and the Woman's Missionary societies of the several states.

The denomination is engaged in foreign missionary work in one country only—namely, Japan. In 1889 Rev. G. L. Perin, D. D., was chosen to undertake the work of establishing this mission. A spirited canvass was made for funds, resulting in readily raising $60,000. Since that time the General Convention has made an annual appropriation of $10,000 for this work. Dr. Perin has been succeeded by able and consecrated missionaries, who have conducted a missionary periodical, a theological school and preaching services in various parts of the kingdom with headquarters at Tokyo. The present head of this department is Rev. G. J. Keirn, D. D., late of Muncie, Ind. From time to time native Japanese were converted to Christianity through these efforts and became preachers and teachers in different parts of the empire.

In connection with this work, the Women's National Missionary Association has established the Blackmer Home for Girls in Tokyo, now under the direction of Miss Catherine M. Osborne, ably assisted by Miss M. Agnes Hathaway.

THE AMERICAN ADVENT MISSION SOCIETY

Executive Secretary: Rev. Fim Murra, 160 Warren St., Boston.

THE American Advent Mission Society was organized in 1863 for the special purpose of doing missionary work among the freedmen of the South. This together with home mission work in the Middle West and among the whites in the South occupied the exclusive attention of the Society for a number of years. It was not till 1897 that the first successful foreign work was begun, when a man and his wife were sent to Nanking, China, where we now have a beautiful station home, a fine modern church building, with a membership of about 300, two new orphanage buildings with 100 boys and 100 girls in each, together with five day schools and two outstations. On this circuit we have twenty-five native evangelists and teachers and six foreign missionaries.

In 1901 we opened work in Wuhu, China, where we now have a modern church building, with a membership of about 100, a nice station home, an Academy for young men with an attendance of 60 last year, several day schools, and seven outstations with church and school property and work in each department in all these places. Chao Hsien, one of the Wuhu outstations has now become a main station, with a modern home for the resident foreign missionary and his wife. On the Wuhu and Chao Hsien circuits combined we have a native membership of about 350, twenty native workers, and six foreign missionaries.

The total income of the Society for the past four or five years has averaged about $20,000 per year. A very small per cent. of this is used for home missions.

THE MISSION TO LEPERS IN INDIA AND THE EAST

Executive Secretary: Rev. H. A. Manchester, 59 Monmouth St., East Boston.

THIS Mission was founded in 1874 by Mr. Wellesley C. Bailey who had been in missionary service in India

where he came in contact with the lepers. His descriptions of their wretched state led to the formation of the Society and he has been its Superintendent since its organization. It is an interdenominational Society and confines its work to the care of lepers. It sends out no missionaries but works through those who are already in the field. Any missionary of any Society which will undertake to supervise a work for lepers may have the aid of this Mission. The Mission will provide the means to erect buildings, secure medical aid and, indeed, meet all the needs of the lepers while the missionary in charge gives the religious instruction, directs the schools and administers the whole work. The Mission thus works in co-operation with forty missionary societies of America and Europe. It aids about 9,000 lepers. It has 80 stations where its work is carried on. Its largest work is in India. It is indorsed by government officials of India and by Secretaries of missionary societies of America. The chief offices are in Edinboro, Scotland; others are in London, England; Dublin, Ireland; Toronto, Canada; and New York and Boston in the United States. The Chairman of the United States committee is Wm. Jay Schieffelin of New York; Fleming H. Revell of New York is the Honorary Treasurer. Literature may be obtained at any of the offices and at the Exhibit in the Hall.

THE AMERICAN BIBLE SOCIETY

Executive Secretary: Rev. W. I. Haven, Bible House, Ashton Place, New York.

THE American Bible Society, organized in 1816, unites many denominations in the undertaking to increase the circulation of the Scriptures among all nations.

It issued last year, at home and in other lands, 2,826,831 volumes of Scripture.

It circulates the Bible in more than 100 languages.

Its issues last year from the Bible House, New York, were 1,427,247 volumes, in sixty languages.

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Its thirteen Foreign and nine Home Agencies cover

nearly the entire home, and much of the foreign missionary field, and it has correspondents in more than thirty countries, besides those included in the Agency fields. It furnishes the missionaries of many denominations with the Bible, which is the chief implement of their work. Its Agents and colporteurs are pioneers of missions at home and abroad.

Opportunities, in some instances unprecedented, have opened in China, Japan, Korea, Persia, Turkey, the South American Republics, Mexico and Central America, and the island possessions of the United States. In the home-land it does a work among the colored people of the South which has the support of the best Christian and patriotic citizens of the South land. It constantly helps hundreds of mission churches and Sunday schools, besides the Y. M. C. A., the W. C. T. U., and other organizations of uplift. The destitute and unchurched classes, and the immigrants create special and pressing demands at home. Abroad, hundreds of millions have not yet heard that there is a gospel.

The Society has appropriated more than $650,000 for the work of the current year. Its invested funds ($2,000,000) will bring in about one seventh of this amount. Sales will bring in more. Legacies can be relied on for a part. But the Society needs $250,000 from church collections and auxiliary society donations before March 31, 1911. Will you help?

THE YOUNG PEOPLES' MISSIONARY MOVEMENT OF THE UNITED STATES AND CANADA

Offices, 156 Fifth Avenue, New York.
Executive Secretary: Mr. H. W. Hicks.

THE object of the Movement is to aid the mission board in flooding the churches with the spirit and knowledge of missions, through existing agencies, and to make each follower of Christ faithful in extending his kingdom throughout the world.

All of the Movement's activities are under the direction

of representatives of the mission boards of the United States and Canada. Each mission board cultivates its constituency, and secures the literature that it needs from the Movement. The Movement is a publishing house, selling its literature at wholesale to the mission boards, who, in turn, distribute it among the members of their denominations. Its summer conferences, and other field activities, are directed wholly to stimulate missionary education, and to train leaders for the various denominations.

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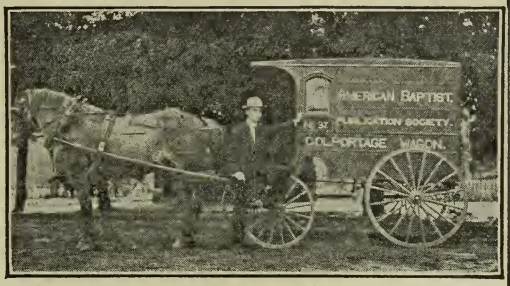

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